

THE LIBRARY OF
HARVARD COLLEGE

A
PUBLICK DISCOVERY
OF A
SECRET DECEIT.

anti-2

O R,
The Man of Sin unmasked, his sheeps-
clothing of glorious pretences pulled off;
and his Wolvish inside set forth in its colours.
Where may easily be discerned Satan transformed into
the resemblance of an Angel of light, in that Sect
or Society commonly called QUAKERS.

BEING
Nineteen Quæries, directed to their Speakers
at the *Bull and Mouth* near *Aldersgate*: and answered
by that grand fomentor of Heresie, *James Nayler*.
With a Reply thereunto, and Fourteen Queries
more returned by him unto me, fully answered:
And Twenty four more proposed.

By me JOHN DEACON.

Isaiah 9. 16. *For the leaders of this people cause them to erre, and they that are led of them are destroyed.*

Jude 16. 19. *These are murmurers, complainers, walking after their own lusts, and their mouths speak great swelling words.*

These be they who separate themselves, being sensuall, having not the Spirit.

Revel. 3. 9. *Behold I will make them of the Synagogue of Satan which say they be Jews and are not, but doe lie.*

LONDON,

Printed for *Jer. Hiron*, at the sign of the Bottle
neer the great North door of *Pauls*. 1656.

THE LIBRARY OF
HARVARD COLLEGE

LIBRARY DISCOVERY

OF A

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Dr. J. H. Quaker

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Unto the Reader I wish establishment in Truth
exemption from Errour, and assurance
of everlasting Felicity.

Courteous,

And I hope, Christian Reader, I am not un-
sensible that he which passes the Presse to
present his Labours unto publick view in
this manner, must undergo several censures
of various opinions; and whoso writeth with a purpose
to publish what he so attempts to compasse, must as well
exercise his patience, to bear with the scandals of
the discontented, as (perhaps) the too much ap-
plause of the well affected. Therefore, that I might
not despaire by reason of the first, nor be lifted up in
respect of the other, I resolved, when first I began,
to value neither; and so, because that as he that
writeth the best shall have some enemies, so he that
writes the very worst shall have some friends, and
therefore have I respect unto neither, but the justice
of my cause, which I am certain is Gods, who is
no respecter of persons: And kinde Reader, for
me to praise my own Practice were vainglorious, in
respect I am not unsensible of my own disabilities;
but to commend my intentions, is but justice without
partiality, because they are precedent from sincerity,
that so there might be a right understanding of, and
distinction between Truth it self and Errour, that in
this quaking Fraternity thus endeavours to imitate,
and comes veiled under the name, yet having little
or nothing of the nature of truth in them; that so
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To the Reader.

with the lesse suspicion, and the greater promesse, it might triumph in secret deceit and hypocrisie.

And since (I suppose) your expectation lookt for, and usual custome requireth a satisfactory Relation of the cause and manner of my undertakings herein, I shall in a brief, yet exact rehearsal, satisfie your expectation, and fulfill your desires herein; for, Courteous Reader, what is here presented to thy view, comes rather, in some sort, miraculously to thy perusal in print, then willingly to the Press; not that I mistrust the truth thereof, but am rather loth to disturb your thoughts, which perhaps are more religiously imploy'd then to harbour a remembrance of, or be troubled with the noise of so viperous a generation as those commonly called Quakers, who as so many subtil foxes seek to destroy the Vines of Christs Vineyard, and who, as the Philistines, the Canaanites, the Sidonians, and the Hivites, are become thorns in our sides to tempt us to Apostasie; of whose most erroneous opinions, when I was first informed, I could not be convinced that so monstrous a portion of the nature of the Serpent could possibly be resident in any less then an Infernal Fiend, or something of his nature; but when I heard again of their so near and publick resort and meeting at their great Tavern Chappel in St. Martins, I earnestly desired to be resolved of my doubt; whether their Doctrine and Tenets were so diabolical as commonly reported, or more divine then I was informed, which I found so far to exceed and exasperate common talk for satanical heresies, as doth the brightnes of the radiant Sun, the glittering of the twinkling Stars; insomuch that a pious zeal so far inflamed my patience with a
kind

To the Reader.

kind of sacred passion, that I could not retain my tongue in silence, but with some others did my endeavour to oppose their heresie, where our inducements, for the most part (through his assistance who is also sufficient) were prevalent; whereupon being desirous to employ my pen, yet so as not to silence my tongue to oppose their (I think unparallel'd) heresies, I at the last drew up 19. Queries, and was urged by some friends to put them up unto their Speakers, which I did in August last, and received a pretended Answer, with 14. Queries from them to me, subscribed James Naylor; which when I perused, they being partly filled up with the politick deceits of them and of sin, but more principally with most notorious lyes, I thought them unworthy of an answer in the least, and so minded them not, but lent them to some friends who desired the perusal of his Titular Answer; where I slighting, and not valuing of them, I thought they had been put to their proper use, and made waste paper of; but when this froward factious Society saw no Answer returned as they expected, they not onely publicly boasted of the Victory before the Encounter, but also upbraided others as well as me, who opposed them as I did, that I was unable to answer what they had proposed unto me; whereupon I used all possible means to regain the paper which before I had neglected, but found no possibility of procuring it, whereupon I made means to some of their Society to procure another Copy, and promised an answer; but before I could prevail that way, beyond all expectation I miraculously procured the former Copy that I gave over for lost, and through the special assistance of the Almighty, have both reply'd to that they called
an

To the Reader.

~~an~~ Answer, and also answered their Queries, all which I intended to have returned in writing; but having some information that they intended to prefer it to the press, if they so thought good when they saw it, therefore I thought it better to publish it myself, then to stand to their alteration or addition of it and since I have began, I shall in no wise be backward to maintain the controversie, the cause being not mans but Gods, I know and am sure he will assist to the end.

And (Courteous Reader) because I intend no needless enlargement, but all compendious brevity, I shall neither innumerate discourse out of prodigality, nor abbreviate out of penury; but since the Fabrick is not superfluously large, the Porch shall not be too spaciouly enlarged, lest the obvious prospect of too fair an entrance, promise a more beautiful Mansion then is contained within the circumference of so small a Tract as the ensuing Treatise; and therefore as you find it, so accept it; for I shall promise you no more then the hasty fruits of some vacant, yet scanty hours, which, with the assistance of divine providence, led me to compose what I here present unto your perusal: And though I seem not worthy of recompence for my labour, yet grant me thanks, and not hatred for my good will, which is the least I can expect from the vertuous, and more then I desire from the vicious, except it prove as profitable to their conviction, as are my prayers vigilant for their conversion, that so those of them which have not sinned unto death, may take with them words of repentance, and turn unto the Lord and say, Blot out our iniquities, forgive us our transgressions, and

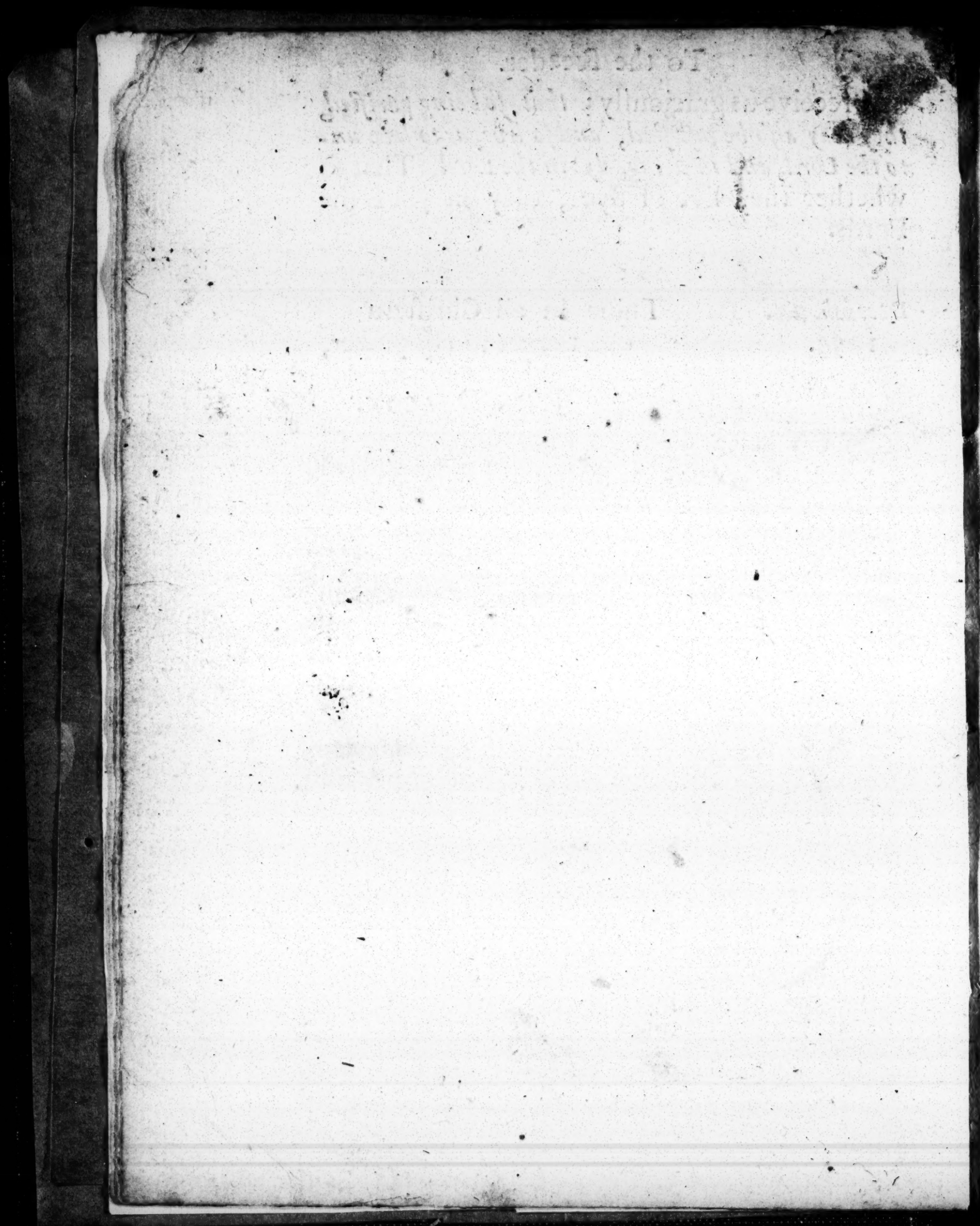
To the Reader.

and receive us graciously; *that so being purified, they may also be justified, and so live, as to live unto the Lord, and in dying, dye in the Lord,* That so whether they live or dye, they may be the Lords.

Decemb. 27.
1655.

Thine in all Christian
observance to my power,

JOHN DEACON.





A
PUBLIC DISCOVERY
OF A
SECRET DECEIT.

An Answer to Nineteen Queries, sub-
scribed JOHN DEACON.

I. *Query.*

IF every man that comes into the world have
light in him sufficient to salvation, how then
do you say that I am in darkness? for either
you must grant your first or second Assertion
to be false, or prove me not come into the
world, or not born of a woman?

Ans. 1. The cause why thou art in darkness, is be-
cause thou dost not believe and follow, that light which
is sufficient according to Christs words, *John 8.12.* For
they that turn from the darkness to the light, have the
promise; but the unbeliever is condemn'd in darkness,
yet is the light sufficient, *John 3. 15, 16, 17, 18, 19.*

Reply. 1. When first I undertook to encounter with
thee, O subtil Deceiver, and secret Deceit; though I
looked not for the innocency of a Dove, but rather the
ravensing of a spiritual Wolfe, yet I find the subtilty of
a Serpent; though not the purity of Christ, yet the po-
lity of Antichrist. But as Satan is a Serpent, so is Christ,
and that a brazen one too; and as the Deceiver is a Ly-

Rev. 12.19
Gen. 3. 1.
Ioh. 3.14.

B

on,

Num. 21. 9. on that seeketh whom he may devour; so is Christ a
1 Pet. 5. 8. Lyon, and that of the Tribe of Judah; and as the ser-
pent is subtil to deceive, so is Christ no less cunning to
preserue unto his everlasting habitation, who hath be-
gan a good work of faith in our souls, and also will do
it, the end whereof is everlasting salvation. When I

1 Pet. 1. 19. queried, since you affirm that all that come into the
Ephes. 2. 8. world have light in them soul-saving, how then I being
come into the world, and so in general affirmed to be
in light, that you in particular should conclude me in
darkness, as if not come into the world at all? and
therefore I queried how the contradiction could be re-
conciled to a concurrence; you put me off with a pre-
tended Answer, which indeed is but a Sophistical flash
of the Deceivers policy, with an uncharitable, I had al-
most said, diabolical Assertion, that I am in darkness;
when this I can affirm with joy, that God hath so far
enlightned me as to see your deceivableness; and I fear,
hellish darkness.

2. Q^a. If that Light be universal that is soul-saving,
shall all be saved, yea or no?

Isa. 49. 6. Answ. 2. All that believe, shall; but he that believeth
Rom. 1. 16. not, the light is his condemnation, John 3. 19.

Reply. 2. That all which believe shall be saved, we
need not you to teach us; but since you affirm all have
soul-saving light, the question was, whether all should
be saved? If not, your Doctrine is false, which saith,
there is in all a sufficiency. But you pretend private (I
may say, a new light) lest your deeds being as dark as
Antichristian, they should be brought unto the publick
light, Christ and his Gospel, and so by that light that
evil be made publique, which now lies hid in you under
glorious pretences.

3. Q^a. If you say yea, I query further: How is it
then that you say I am damn'd, and where is the Re-
probate?

Answ. 3. Thou art damn'd by thy unbelief, Joh. 3. 18, 19.
And where Christ the light of the world is not known
within,

within, but denyed, there is the Reprobate; 2 Cor. 13
3. 5.

Reply 3. Here I finde two diabolical, satanical, censo-
rious, uncharitable Assertions, both beyond the spiri-
tual presumptuous determination: First, that I am dam-
ned; Secondly, that I believe not; both which are
devilish in a double sense; First, as presuming to step up
into the seat of Gods Tribunal, and to define that
which only belongs unto him to whom judgement is
given; But *who art thou that judgest another, and judgest* Joh. 5. 22:
not thy selfe? Secondly, as being a lye, that I believe not;
prove this if thou canst, or else it proves thee a lyer;
but if it be so that I must believe your heresies, and then
be a believer; and though I believe in Christ, yet still
be an unbeliever; let the devil be the first and if he will,
for I will be the latter: And here thou abusest the Text,
in saying that where Christ is not known within, there
is the reprobate; as much as to say, he may be there
unknown. But canst thou hide the Sunne, O deceitful
Deceiver, that it shall not shine forth? If thou
couldst, yet this celestial Sun of righteousness cannot
be kept under, but will banish all sinful clouds, and il-
luminate resplendently to the obvious prospect of that
soul where it is: And the Apostle saith, *Christ is in you*
Corinthians, except ye be Reprobates, giving thee the lye,
who sayest Christ is in Reprobates as well as Saints.

4. Qu. If this light ought only to be minded, and all
external means utterly abolisht, I query wherefore you
teach, and to what end serveth the Scriptures, which
were for the making perfect the man of God? 2 Tim.
3. 16, 7.

Ans. 4. We teach to turn peoples minds to the light &
word, which is the one thing needful to be minded, 2
Pet. 1. 19. 2 Cor. 4. 1. to the 8th. And the Apostle preach
that word to the people which was in their hearts,
Rom. 10. 6, 7, 8. And their preaching was to open the blind
eyes, and to turn from darknesse to light, and so from
the power of Satan, unto God the Father of the Light,

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Act. 26. 18. And the Scripture serveth for declaring and testifying that this Christ is he that is the light of the world, and lighteth every one that cometh into the world, and the Saviour of all that believe, *John 12. 46.*

John 1. 9. 1 Tim. 4. 10.

Rep. 4. Here you grant a damnable heresie, that all external things are useless, none excepted, in that you pass it over with a consent of silence, and hypocritically say you teach to turn peoples minds to the light, and yet elsewhere declare against all them, and so confusedly against your self here, that say the light in every man, Reprobate and Saint, is not sufficient to lead and guide out of all the wayes and works of this dark world, into the wayes of God, without the help or teaching of man; confusedly there declaring against, and now attesting for the self and the same thing. But let me here so far presume on your vitiated patience, as to salute you with this one query, Is it not as lawful for others as for you to teach? and may not their doctrine be as effectual to this end, to turn peoples minds from darkness to light, as is yours? and whether it be not the spirit of Satan in you, that cries down that in others, which it preacheth up in your self? And is it not the spirit of confusion, that cries up one while, and down another, the self and the same thing? And are not Scriptures external means, and so granted by you to be useless? and how then are they means of perfection, if they be not useful, or doe you mean something not external, and so intitle a false thing, Scripture? But I fear your Ministry is rather misery then mercy; for if you had receiv'd the mercy that *Paul* had, you would also renounce the hidden things of dishonesty, as *Paul* did, not walking in craftiness, nor handling the word of God deceitfully as you do: And if you look a little further into the very same chapter of *Paul* to the *Rom.* you shall find him make it a matter, not only of difficulty, but also of impossibility, that any should believe without hearing, or hear without a Preacher by whom Christ is preached, even by them

See your
 letter ex-
 tant in the
 Quakers
 whirest
 devil un-
 vailed. p 1.

Rom. 10.
 14.

them that bring the word of God, whose feet are beautiful: And this is the word nigh us, even at our doors, not leaving us to travel to *Jerusalem*, as of old, to hear the word of the Lord, which now is nigh to us, though he be in heaven, and we on earth, by faith in him: But if that that light in every individual man and woman be the sure word of Prophecie, is there then a Prophetick light in all, if so, what doth it prophesie of life and righteousness for sinners in a Mediator, or of death for disobedience? and if this be the light that shines in a dark place, what is the day-star, and the Sun of righteousness? for though the Apostle hath said, that all may prophecy one by one, yet hath he said again, are all Prophets? no, but I wish the Lords people were all such, and that Preaching is powerful I believe, though you once denied it; and I now see truth is no truth till it serve your turn: And for every thing that you adde further, we know it without your teaching, as that every man which comes into the world of nature, Christ as God enlightens with the light of nature, as reason, sense, and the like, and that he is the Saviour of the world.

Qu. 5. And if that the external means be useles, to what end were those most sacred gifts bestowed upon men? *Eph. 4. 10, 11, 12.* And how the end and intent for which they were given became void?

Ans. 5. The end of those gifts was for perfecting the Saints, and bringing all into one faith unto a perfect man, which they that teach that none can be perfect by those gifts while they live, do set up a faith in people contrary to the end of those gifts; and by setting up external things in stead of these spiritual gifts, have you lost the gifts, and have made them void, and so are become enemies to the end and intent of them in others who have them and believe the end of them: And thus the end and intent for which they were given, are become void to you, *Eph. 4. 10, 11, 12.*

Rep. 5. Here also you abuse my intentions, & wrest my meaning

1 Cor. 14.

31.

1 Cor. 12.

29.

Num. 11. 29

ing (as you doe the Scripture) unto your owne will, which we are not to query what; for that I know as well as you can tell me, if not better; but if external means were useles, and so consequently these gifts, how became their end void for which they were given? so that you answer not at all to the question, but at confused randum, and stusse up lines with lyes: First, that to teach that none can be perfect in this life by these gifts, is to set up a false faith; produce a president of one person in all the Scripture that ever was perfect by any meanes whatsoever (except Christ) if you can, or else yeild your self a liar. Secondly, that by setting up external things for those spiritual, I have made them void, which is another lye, and that two-fold. First, prove that ever I set up external things in stead of spiritual things, if you can; but have not you and your Ghostly Father the Pope done it, in setting up carnal dictates of your own brains, for that of the spirit of God? Secondly, that I have made them void; testifie this if thou canst, O subtil deceiver. Thirdly, that I am become an enemy to the end of these gifts in others; I declare in the presence of God, I honour, though you oppose them, wheresoever they be; which is backed by a fourth lye, that the end and intent of them is become void to me, when my end is not yet come; but how soon it may, God knowes; but this I can testifie, the fruits of those gifts have I reaped in my measure, and by them in others have been both established and instructed in the truth, and so I can witnesse the effects, though not the end of them as yet: But what means *Paul* by the spirits of just men made perfect in heaven, if they were perfect before on earth, and whether is *Paul* or you a liar herein?

Qu. 6. If natural light be sufficient without the help of the means, what then is become of the work of grace? *Eph. 2.5, 8. Rom. 11.6.* and of the growth of faith, *Luke 17.5. Mark 9.24.* The practical use of Ordinances, *1 Cor. 11.2, 23, 24.* As Baptism, *Matth. 8.19.* The Lords Supper, Reading, *1 Tim. 4.13.* Preaching, *Matth. 28.20.* and several

several other places, Prayer, *1 Thess.* 5. 17. *Rom.* 12. 12. Communion of Saints in publique Assemblies, *Heb.* 10. 25.

Answ. 6. The light of Christ is the gift of the grace of God, which brings salvation, which teaches to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, *Tit.* 2. 11, 12. And with this light is the work of grace seen; but thou that callest this natural light, or wouldst make people believe it is not sufficient, must needs be ignorant of that spirit, whereby that work of grace, and growth of faith, prayer, and communion of Saints, Supper and Ordinances is known; for without faith in the light of Christ, these are not known nor accepted, though dark natural imaginations may make an imitation from them in the letter, *1 Cor.* 2. 14. And thus are the works of grace become to all that deny the light and spirit of Christ within, and take up a tradition from the letter without sensual, having not the spirit, *Jude* 19.

Reply. 6. O deceitful sophistry! Is this an answering, or a baffling? Is it a satisfactory resolve, when I asked you what was become of the work of grace, faith, the growth of Faith, which is by the natural use of ordinances, &c. all which we own, as did the Apostles, though you deny most, if not all of them, when you wave it, and proceed contrary to request, to declare, though but shallowly, what the work of grace is, how sin, and how the rest are known, all which is impertinent to the thing required; and therefore it being only a titular answer, it scarce deserves a reply, so that it resteth, as at the first, wholly unanswered, not on thing being properly cleared.

Q. 7. Whether the Bible be the written word of God yea or no; if not, what means the Apostle? *1 Cor.* 14. 36. 37, 38. *Gal.* 1. 10, 11. *1 Thess.* 2. 13.

Answ. That is the word which the Bible declares of, which is invisible and eternal, which they that received it of God, and had it in their hearts, did speak, or write it.

Heb. 11. 6.

Psa. 119. 11.

Rom. 10. 8.

1 Pet. 1. 83.

it

it down, which writing they called a declaration, *Luke 1. 1. 1 John 1. 3.* But doth no where say the Bible is the word, but God and Christ is the word, *John 1. 1. 1 Pet. 1. 25.* And of this word the Apostle means, which was of God, and not of man, nor by man; and the word of God is the name of Christ, and not the name of the Bible, *Rev. 19. 13.*

See your
Reply to
Harris.

Reply 7. I must needs confesse, though I am loth to use it, thine own language best beseems the exordium of this Reply. Thou blind Sot, canst thou so much boast of the spirit of light, and yet be so far blinded in darknes, as not to discern between the co-essential and co-eternal word with God, & the temporal expressive word of God? And if they received this word of God, as you acknowledge they did, how then can it be, but it must be the word of God from whence it did proceed? and the Scriptures quoted by thee are nothing to the purpose. For *John. 1. 1. The word was with God, and the word was God:* And so this temporal word is but the expressive word of that co-essential word; and so it is a lye to say that this is that word that the Apostle means when he saith, *For this cause thank we God alwayes, that when ye received the word of God which ye heard of us, ye received it not as the word of man, but (as it is in truth) the word of God.* This is clear, and the Apostle saith, that it was not of man, nor by man, but by the revelation of Jesus Christ; and so not the word Christ, but the word of Christ, who is God: And for the other, it is so clear, speaking plainly of writings, that it needs not be discoursed: And a learned Author renders that place *Rev. 19. 13.* as being spoken of Christ, as to his co-essential name; and I the rather believe it, in respect that the same *St. John* records and testifies of what he writ as from the mouth of an Angel, These are the true sayings of God, and makes a distinct difference between the word of God, and the testimony of Jesus; and such like titles are usually attributed to the holy volume of the Scriptures as the word of God,* the word of the Lord,* the commandments of the

1 Thes. 2.
13.

Fr. Du. Jon.

Rev. 19. 9.
* Mar. 7. 13
Acts 13.
44. 46.
Acts 17. 13.
Acts 8. 14.
Acts 6. 7.

the Lord, and the like. But that the Scriptures should say that the Bible is the word of God, is absurd to imagine, because it is a word not there to be found, it being a word of Art used to expresse the whole volume of the Scriptures in general; but yet that which is therein contained, is so called, and is so indeed.

Qu. 8. If the Ministry now established be Antichristian, where then, and who be Orthodoxal?

Ans. Those Ministers who have their Authority from Chr. are such as abide in the doctrine of Christ, and these are they who are hated of the world, & ever was, for crying out against the deceits and filthinesse of the world, Priests and people; And whereas thou askest where they are? I say in Gaoles and Prisons in this Nation, many of these are for the same now, by means of those who live out of the doctrine of Christ, and in the steps of the false Prophets, Scribes and Pharisees, seeking for their gaine, bearing rule by their meanes, being call'd of men Masters, &c. all which are forbidden by Christ, and for bearing witness against such, much innocent blood hath been shed, though they ever call themselves Orthodoxal, and the Ministry of Christ established by men.

Reply 3. That these Ministers who are of Christ, abide in the doctrine of Christ, we know and witness, and need not you to teach us; and hereby are assured you are not of him, but of some other: And the persecuters in all Ages (like you) sought to set up a doctrine and way of worship of themselves, and yet were sensual, having not the spirit, though separated as peculiarly sacred, such as are you and your Founder the Pope: Yet still was it their practice, like as you doe now, to cry down, and, as the Eagle to her prey, pick forth first the right eye of Christianity, to wit, the Ministry, that they might no more speak uprightly of that name in which onely is Redemption; that so the Shepherds being destroyed, and the flock dispersed, they might with the more ease, and the lesse difficulty,

Almost every chap. of the Old Testam.

& Jer. 30.

2.4.

1 Thes. 4.

15.

1 Pet. 1.25

Act. 16.32.

Deut. 11.

1.27.

Isay 56.11.

Rom. 10.8.

Matth. 23.

9, 10.

Acts 4. 12,

17, 18.

culty, be devoured by such wolves as thy selfe, and so be made a prey for the deceiver. But since you say the true Ministers are in Gaoles and Prisons in this Nation; who doe you meane, the Romish Priests, from whence you sprung, and such like? if these be they, speak out; or are they some of those branches which are sprung from that grove of heresie, to wit, your vagabond fraternity taken up, as strayed from their habitations, and from their Religion too. But that these are for the same now, that the true Saints in former times were martyr'd for, is a most notorious lye, and prove it if thou canst, that ever any dyed for this cause wherein you now persevere, except Jesuits; and you seem to accuse us, as being out of the doctrine of Christ, as also saith Rome, because we are not one with you and them: And you seem to alledge that they seek for their gaine from their quarter, speaking of our Ministry, of which, in my Answer to your Queries; and bearing rule by their meanes, speaking of Scribes and Pharisees, which is another lye; for it is by Gods Authority they rule over us, and watch for our soules, and you againe further adde it, being called Masters of men, which is cleared by that most Reverend Mr. Baxter, and answer him if thou canst: And then thou sealest all this with thine own Signet, a most damnable lye, that it is forbidden of Christ; and that for bearing witnesse against such, much innocent blood hath been spilt; but whether you meane the Gunpowder Traytors, or Garnet that Jesuit, with the rest of those Romish Priests, whose beginning was at Tyber, and whose end (not undeserved) at Tyburne; but prove that ever any, unlesse such, dyed for that cause you now stand for, if you can name them.

Feb. 13:
7. 17.

Qu. 9. Since that you say that *Presbiterians*, *Independents*, and the like differing Forms, are of *Babylon*, and under the distraction thereof; I quere who are out of it, and where is the true Church?

Qu. 10. And if you say a small number of *Quakers*,

I query againe, where then hath the Church of Christ been since his passion, for this 1600. years and more? till this upstart Faction spread it selfe abroad like an infectious cloud; for if in all this time there were no Church, then could Christ be no Head without a Body, nor no Husband without a Spouse, nor a Saviour without a people saved?

Ans. All formes differing from the light of Christ, are in *Babylon* darknesse and distraction, and the true Church is in God, *1 Thess. 1. 1.* Such onely are out of *Babylon*, who are gathered out of the world by the spiritual light of Christ, and there it hath been ever since his passion, and he hath never been without, though but in a small number which he hath saved, which the world hated and scornfully miscall'd, and into Prisons and corners have they been driven all this time of the man of Sinne and his Papal Priesthood; but now he is come, who is spreading his truth, and multiplying his seed as a cloud to the *Egyptians*, wherefore *the Heathen rage exceedingly.* But it seems by thy Query, that thou ownest the Church all along since the Apostles, to have been in the multitude of the Popish Priests, rather then in the Martyrs, seeing thou speakest so scornfully of a small number to be the Church of Christ, who are so contemptible, which the Church ever was, and so it is at this day, *Luke 12. 32. Mat. 7. 14. Mat. 20. 16.*

Reply 9, 10. Now I beleve you speak truth, as that all Formes differing from Christ, and so yours among the rest, are of *Babylon*, and under the destruction thereof; not but that there may be difference in circumstance, and yet a concurrence in substance, as there was in the Primitive times, even amongst the very chiefe of the Apostles; and though there be some difference in part of opinion, yet may those so different, be Christians still; but not so, if like you, they erre in the main. And what you tel me here, is nothing but what I knew before ever I heard of you, and is nothing to the thing required at all; for we know, and are sure that there

*Act. 15. 39.
Gal. 2. 11,
12, 13.*

1 Cor. 1.1. now is, and ever hath been a Church on earth, as also
 2 Cor. 1.1. was that of the *Thessalonians*, as well as other Churches,
 Gal. 1.2. which is evidently declared in many places: And what
 1 Cor. 16.19 I queried, was concerning a visible Church, not of an
 Phile. 2. invisible Church, of which you speak nothing at all;
 and in that you grant that Christ had ever a Church
 since his passion, you also grant your selves to be none of
 his Church, you being never heard of, until of late years,
 unless in the days of holy *Moses*; but if you follow their
 Numb. 16. wayes, be careful of their end: And for what you fur-
 1.3. ther adde, it is nothing but of words without prooffe,
 and the Pope calls them that dye for the testimony of
 his Apostacy, Martyrs, which are rather malefactors;
 and for them who are Martyrs indeed, they dyed for the
 testimony of that Religion, Doctrine, and Ordinances
 which we professe, and you now oppose, and like the
 Heathen, rage exceedingly against the Ministers and pro-
 fessors thereof, who are so contemptible in your eyes,
 and others of your society, as to be railed against with
 the unchristianlike termes of dumb dogs, serpents, sons
 of perdition, instruments and children of the Devil, and
 the like; and if this be the language of the spirit of
 God, what then is the speech of Satan?

Qu. 11. Whether you own the Resurrection of the
 body after death; if not, of what doth and shall Christs
 Kingdome consist, for he can be no King without his
 Subjects?

Ans. I say yea, the Resurrection I own, according
 to the Scriptures.

Rep. 11. This is no satisfactory Answer in general, unless
 you do descend unto particulars; for I know not whether
 you doe mean according to the sense you wrest it unto,
 and so by such subtilty, smother perhaps heresie in pri-
 vacy; for some of your Fraternity have affirmed to me,
 that there is no other Resurrection spoken of in Scrip-
 ture, but in this life, as from the death of the first *Adams*
 fin, unto the life of the second *Adams* righteousness;
 contrary to the true meaning, and so not according to
 the

the Scriptures, which usually speaks of a resurrection from the dead, after a dissolution of the body; therefore speak out your meaning plainly.

Qu. 12. Whether you acknowledge the Trinity of the persons in the Godhead, the Father, the Son, and the Holy Ghost, one substance, but three in subsistence or manner of beings?

Ans. For the word Trinity, thou mayst send it to *Rome*, from whence it came; but God the Father, the Sonne, and the Holy Ghost, and that these three are one, I know and acknowledge according to the Scriptures, 1 *John* 5.7.

Reply 12. Now O subtil Deceiver, yet simple Etymologer! doth not thy pen here stink with the tincture of ancient Hereticks, whom you here imitate, in that you say that the word Trinity came from *Rome*, in a derision of it. I shall not stand to dispute it as a Controversie, because perhaps you brought it thence with most, if not all of your Tenets; but this I know, it was a word long time used, and never disallowed that I know of by any unlesse erroneous Hereticks; for the *Latines* have it as well as the *English*, thus *Trinitas*, as we Trinity, both signifying three in one, and so agreeable unto *John* 5.7. Scripture. But O wretched imitator of Hereticks, who with thy self hath stumbled at this word, *Michael Servetus*, that heretical blasphemer, compared the Trinity unto *Cerberus*, the Porter of Hell-gate, and *Arius*, that notable Heretick, counted the word Trinity a Fiction and a laughing-stock, whose end was as wretched as his life was wicked; for in easing himselfe of natures courses, he disburdened himselfe of his bowels; and the same opinion is now upheld by his Successor *Biddle*, a man no lesse obstinate then erroneous. *The Turkish* *Mahomet* and *Sabellio*, likewise held the word Trinity in derision, as doe you and many more of your Society; and I fear in many more of your Tenets concur with them.

Qu. Whether Jesus the Son of *Mary* incarnated in the

John 5.7.

See *Rosse*
his revel.
of Hereticks, p. 53.

See *R. p.*
58.

The Turkish Page 59.

the flesh, Godman in one person, who dyed at *Jerusalem* upon the Crosse, rose from the death to life the third day, and ascended on high into the highest heavens, and sitteth on the right hand of God, be the true Messias that you own and say is within you?

Ans. Jesus the Sonne of God, and Eternal Word which came downe from God, became flesh, borne of the Virgin, God and man, who dyed at *Jerusalem*, rose againe, ascended, and sitteth at the right hand of the Father, the true Messias, which Christ we own to be within us, which no carnal minde which denies his light can comprehend, and Christ in you except ye be Reprobates, 1 Cor. 10.4.

Repl. 13. This is in some sort, more then any of the rest, satisfactory; but that the true Messias is within you, I have not faith to beleieve it, because I see such opposite actings to him, or any thing of his spirit. That I apprehend them rather congruant to Antichrist, then the true Messias: And as no natural minde, that either denies the true light, or sets up a new light in its stead, cannot apprehend these things; so neither can they in that state, distinguish between the spirit of Christ, and that of Antichrist: And this inded is the reason why
 2 Cor. 11.
 13, 14, 15. you and your Society are so deluded, and take that for the true Messias, which is rather something crying crying, Loe here, and loe there is Christ in you, which is onely the spirit of delusion; and the rather I beleieve it, because it so much opposeth Christ Jesus, the true Messias, in his Institutions. And for what you adde further, the Text I have cleared elsewhere already.

Qu. 14. Whether the soul of man be mortal or immortal? if mortal, for what then did Chr. Jesus suffer to purchase eternal glory, And what profiteth holiness in life? If immortal, where then shall it abide after death, since you say there is no heaven nor hell, but in a mans conscience?

Ans. The first part of this Quere I answer, the soul is immortal; but the latter part being made up of a lye,

Iye, I returne it back into thy Fathers bottle, from whence it came, till thou hast prov'd that ever I said there is no Heaven nor Hell, but in a mans Conscience.

Reply 14. Since it is usual with thee, O secret deceit ! to speak that in one breath; which thou wilt deny in another, I wonder the lesse to see you stil uphold your lying practice, else you might remember the superscription of my Queries were thus, *For the Speakers, plurully*, (not for you their Speaker, singularly) of *that Society called Quakers*; neither did I know who was to speak at that time when I brought them with me, whether you or another yet resolved to deliver them to him, I should there finde, when probability gave me good reason to expect *Hobertborn* rather then your self, to exercise there at that time, because he was there the Lords day then last past, and I think not before, and then durst not own his own name and practices: And though I confesse I cannot prove it against you in particular, though perhaps others may, yet is it commonly known to be the opinion of the Quaking Faction, and so of them to whom my Queries were directed; and therefore you here lay under the guilt of a two fold lye: First, in denying that which is truth (to wit) that it is not the doctrine of your Fraternity, that there is neither heaven nor hell, but in a mans conscience, pure *Familists*! Secondly, in giving me the lye, when I spoke the truth; but I see you bear in minde your old profession, your bottle, and so your plow, though you have now changed it for a lesse laborious, yet diabolical employment, fomentation of Heresie.

See Rosse
his view
of Reli. p.
383.
See Baxter
against
you, p. 25.

Qu. 15. If you are perfectly free from sinne, as you assert you are; what then is the sting of death, or are you in the flesh immortal on earth?

Ans. The former part of this Query I returne thee back, with the latter part of thy foregoing, being both of one root; but to the latter part I answer, where the new birth is witnessed, which is not of corruptible seed, but

1 Cor. 15.
55, 56, 57.

but incorruptible, partakers of the Divine Nature, the life of Christ, made manifest in mortal flesh; and where life and immortality is brought to light, there the sting of death is seen to be abolished on earth; but this *Cain's* generation knows not where death reigns, and therefore would murder such as are translated from death to life.

Reply 15. Now O incomparable hypocritical liar, let us try the contest, whether you or I in this be the liar, may let thy own writings decide the controversy, which thus asserts expressly, them who say they have faith, and yet their life is not the life of Christ, and say they cannot be saved from their finnes in this world, but in part. Them, and their Faith we deny; and, as I told you in publick dispute, so say I now againe, if this be not perfect perfection, what is? or was the life of Christ imperfect? And is not perfect purity from sinne, perfect perfection in righteousness? But you then reply'd, though I denyed it in others, said you, yet thou liest, (plaine English) to say I own it in my selfe; but if it be not hypocrisie to disown that in another, to wit, imperfection, if thou thy selfe art not perfect; and is not this the Character *Paul* gives of a false Prophet, *Teaching lies* (saith he) *in hypocrisie*. But let us see if you lye not here againe, for you further adde in the same page, speaking of that light in every man, this light we beleeve and follow, (observe that) and by this light are led out of all the wayes, works, and worships of this dark world; and if this be not perfect perfection, then is light darknesse; so that it is proved, not onely to be taught and upheld by your society, which had been sufficient, but also by you in particular; so that here you lie under the guilt of a double lye againe, as before, and that others of your Society have taught and upheld the same, I need not stand to repeat, it being so clearly proved against you, and *Hobertson* affirmed the same the Lords day before I delivered my *Queries* in. Now my *Querie* being thus justified, it
rests

rests wholly unanswered in the least; and therefore your pretended answer might be justly cast by, without any further reply; but out of charity take this as an almes, not a debt, that the former part of my last Query, and the latter part of this, are both of one root; I acknowledge, (to wit) the false doctrines of your spirit, which how infallible soever, is a lying one. And here you againe abuse the Text; for that incorruption is not to be put on, till this corruption shall be put off by a dissolution of the body; till when, the sting of death remaines, which is sinne; but then, when by a natural death, as due for the disobedience of the first Adam, we shall rise againe to incorruption, and life everlasting, as due for the meritorious obedience of the second; and when the last enemy, death, shall be destroyed, then *O Death, where is thy sting? and O Grave, where is thy victory?* but not before; and therefore all that you seem to heap up as a mountaine, is nothing pertinent to the thing required; for if the sting of death were wholly abolished, then death could have no power on us, and this were terestial and present immortality, the enjoyment whereof, is not till having put off this corruptible, by death we shall have put on incorruption, which is not earthly, as you pretend to say it is in this life, but heavenly, and in another; so that you know neither how, nor where death reignes, nor where or when it reignes not; and though I question not but you have Cain's malice, yet blessed be God, if you had also his might, you could not so far reach, as to murder them that are translated from the death of sinne and condemnation, through a dissolution of the body by a natural death, unto everlasting life and salvation; for there is, and ever will be, a gulfe betweene you and your Captain General, and their eternal habitation. Luk. 16. 26

Qu. 16. And if you have no sinne, to what end is Christ beneficial as an Advocate, Intercessor and Mediator; or is he no such?

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Ans. 16. Christ, that gives a man a light to see his sinne; who redeems and cleanse him from sinne; is of use to us; and all that knowes him, as the Mediator; and of use to keep him from the wicked one, and that he toucheth them not, 1 *John* 5.18. And the same who sets free from sinne, is he that keeps free from sinne; and this benefit we have by him as Advocate, Intercessor and Mediator, *Ephes.* 16.17.

Reply 16. And here, O secret Deceiver! you grant what you so lately denied; for if you had not owned perfect and present perfection, this Query had been void; and not to have been answered; and therefore in answering it without any exception or caution in the least, you grant the subject perfect perfection; and to this alludes the whole drift of your Answer, namely, to justify what you before denied, even perfect purity, or perfection; and so endeavour to ordaine Christ a new matter and manner of officiating as Advocate, Intercessor, and Mediator; and that Christ gives a man that beleeves in him, light to see his sin, I own and witnesse; and therefore you knowing not your sins, it is unto me an evident manifestation that you have not the true light of Jesus Christ; but to particulars. Intercession is a passing between; or being surety to undertake to satisfie for ones debt: now if you acknowledge no debt due for sinne, what need have you of a surety? is he not uselesse unto you in this respect? And a Mediator is one that goeth betwixt, or withstandeth a matter, that ingoeth not forwards; that is, betwixt us and Gods wrath against us for sinne; and how can he withstand that which is not? And if there be no sinne, what need is there of an Advocate to plead for us? will not innocency acquit it selfe? But if any man sinne (not else) we have an Advocate with God the Father, Jesus Christ the righteous, and he is the propitiation for our sinnes: that is, a Sacrifice for to appease Gods anger (for so the word signifies) kindled by our sinnes, and quenched by his blood; for without blood is no Sacrifice made. Now if

1 *John* 2.
1.2.

Heb. 9.22.

if we have no sinne, there can be no wrath, unless God can be unjust, which is impossible; and therefore there needs no appeasment, where there is no anger; And thus if you have no sinne, is Christ uselesse as a Mediator and Advocate for sin. So this Query rests unanswered also.

Qu. 17. And if you are perfect in purity; what is the cause you are not also perfect in glory?

Ans. 17. Perfect glory is perfect purity, and every one according to their measures are glorified therewith; but this world knows not whose glory fadeth, neither can they judge of it with their impure spirit, 2 Cor. 3. 18. And of this glory all the Saints have a measure in this life; but the world hates it.

Reply 17. Here you also grant againe that which before you denied (to wit) perfect purity; that you in no wise here deny, but rather justifie the present enjoyment of it; but if you are now perfect in purity, and glory, is there not yet a greater, and more sublime perfection of both to be expected by the faithful? and if there be, is not this you now pretend to enjoy imperfect, by reason of that which excelleth? and if there be not, what then? is Scripture untrue? and is not this an alluding unto an immediate enjoyment of heaven upon earth? and if so, then that which you before denied, is here also confessed, concerning heaven upon earth; and if this be perfection, then I am sure, that as is the world, so is thy spirit, ignorant of that which indeed is perfect, and true perfection, which no carnal, or apostatiz'd eye can see unto, for it is spiritually discerned.

Qu. 18. And if you disowne method in teaching, I Quere whether you have any command against it? and whether you esteeme confusion better then uniformity?

Ans. 18. That method and teaching which is out of the doctrine of Christ, which is in the wisdom of man, and in the wisdom of words of mans wisdom,

out of the unity of the light of Christ and his Spirit; this we see to be confusion, and not uniformity, and against it we have a command, which was judged with the spirit of the Apostles, so do we, 1 Cor. 2.

Reply 18. This pretended titular answer favours so much, either of ignorant folly or of sophistical deceit, & is so far exorbitant from the thing required, that it rather deserves to be laugh'd at, then in the least to be reply'd unto.

Qu. 19. Whether ever intently the Gospel was promised to be made known? or practically, that it was made known without the means, (to wit) the Ministration of man? if not, why then doe you resist it?

Ans. 19. The Gospel was made known and promised intently and practically to the servants and children of God, without the ministration of man, as to *Adam*, *Enoch*, *Noah*, *Abraham*, *Isay*, and all the Prophets, *John Baptist*, *Simeon*, the Shepherds; *Paul*, and divers others; and the same he doth at this day, and none can limit him, nor doe I resist what meanes he uses; but such as resist his works, deny his light, and would limit him, *Gen. 3. 15. Gen. 9. 9. Gen. 17. 7 Luke 3. 20. Luke 2. 10. Gal. 1. 11, 12.*

Reply 19. O blind Sophister! could probability have rendered such absurdity, as possible to be in any (especially one so much pretending peculiar and sacred knowledge) as to bring the meanes as a testimony against it selfe, as you doe; and as absurd would it be to imagine that any should preach the Gospel of Christ, as from themselves, (though I dare presume to say you doe), for then would it be of man, not of God. And I meane thus, whether ever God, by promise, or by practice, intended, or did make publick his Gospel, but by the use of the meanes (to wit) man; which it could not be, but it must be first reveal'd to man, and so be by man, but not of man; as you falsely affirm it is, which meanes was *Enoch*, who preached the Gospel in publick,

lick, which had been revealed unto him in private; Jude 14.15. and *Noah* the eighth person was a Preacher of righteousness, 2 Pet. 2.5. and so was *Isay*; insomuch that I have heard it made a question, whether he were most properly a Prophet, or an Evangelist; and so were the rest of the Prophets Preachers of the same Gospel; and therein were those meanes which you seem to deny; and the like was *John* the Baptist, a Preacher of the Gospel, and therefore a meanes and a Minister of it; and so was *Paul* also a Preacher of this Gospel, who received it by the revelation of Christ Jesus, and declared what he had so received; so that though it were of Christ, yet was it by man still; deny this if thou canst. But tell me, hath that man any one spark of grace or truth in him, that cannot see you are truthlesse? or hath he the least faith in Jesus, that is so faithlesse to his cause, as to beleeve in, and be besotted with your false delusions, and erroneous heresies? and is not he blinde with error, that sees not your wayes are erroneous? and may not any, whose eyes are not wholly darkened, see Antichrist in your Doctrine, and that man of sinne in your practises? Prove what you say by Gospel, or else be silent.

Mat. 3.1,2.

Mark 1.4.

Luke 3.3.

Gal. 1.11,12.

Col. 1.25.

1 Thes. 2.4.

AN



An Answer unto 14. Queries, subscribed JAMES NAYLER.

By me JOHN DEACON.

Quere 1.

NOW seeing you so much oppose the light within, and spirit, and sets up the letter for the light; I say, seeing it is plaine all the Saints had a light in spirit to guide them in wayes accepted in all Ages before the Letter was; if you be spiritual men, give it in writing what that light was, where is was, and how they came by it, when they had no letter? or was it sufficient before the letter? is it the same now? or when, or how was it changed, and the letter set in its stead?

An Answer to the first Query.

Mr. James Naylor, what that Fabrick will be, whose Foundation is a lye, may easily be discerned by an impartial eye; and what the *Exodium* will be of that Epistle, whose *exordium* is an untruth, the fruition of this discourse will demonstrate, and a thing beyond the limits of my faith to beleieve it is, that when I see Satan as the Porter stand in the porch, that in that Palace should be inhabiting one spark, much lesse the whole, of the spirit of God; for a most incomparable lye it is to whisper in a corner, much more to sound on the point of your pen to the world that horrid falshood, that I oppose

oppose the spirit or light of Christ; far be it from me to
 oppose it in the meanest of his Saints; and farther be it, or
 at least as far from me to own that for the light & spirit
 of Christ, which indeed is onely and alone the spirit of
 Antichrist, *which as God, sitteth in the Temple of God,*
shewing himselfe that he is God. That the Saints in all A-
 ges had a light within them, and now have the same by
 faith in Jesus; Christ in you *Colossians* the hope of glory;
 This I own, and will rather cease to be eternally then
 deny; but would be as loath to own every thing for
 Christ, which shall take on it the name of Christ. But
 since the latter part of this Query consists of an exami-
 nation of the original being and authority of the Scri-
 ptures, the unity and difference of the Law heretofore
 written in mans heart, and now in the letter, I shall be
 the more large in my answer, because it is one of the
 most principallest controversies betwixt us Christians,
 and you Quakers. When *Adam* stood in his created
 state of innocency, there was then an exact Law engra-
 ven, not then in Tables of stone, as afterwards, but in
 the fleshy Tables of his heart; this I suppose you grant.
 But then when he fell from that state of blisse unto
 wretchednesse, he also fell from the Image of God un-
 to the effigy of Satan, and so became so far from ac-
 complishing that command which called for exactness
 in moral righteousness, that he was wholly alienated from
 Sanctity, and nativitated in or to sin; so that by con-
 tinual increase of transgression, the ingression of sinne,
 wrought the exgression of sanctity, insomuch that this
 Law became abbreviated, if not extinguished; for so
 much did sinne exuperate, notwithstanding the Re-
 liques of this Law, or book of natural conscience, that
God repented that ever he had made man; yea, and so far
 repented as to destroy them utterly, except a few: And
 the Lord seeing how fraile man struck saile unto the
 pride of Satan in the turbulent Ocean of this transi-
 tory world, and sinne by its subtilty aspired that sove-
 raignty, as to subdue and extinguish for the most part,
 that

2 Thes. 1. 4

1 Cor. 3. 17

Mark 13.

22.

Mat. 24. 24

Mat. 24. 5.

Mar. 13.

21, 22.

Luke 21. 8

Deut. 5. 22

Gen. 6. 6

Gen. 7, at

large.

Gen. 6. 5, 7

Joh. 8. 58. that Law once written in mans heart ; and God having
 1 Pet. 1. determined by an eternal purpose to redeem wretched
 10, 11. man from that lost state wherein he stood, chose in his
 Matth. 1. due season *Abraham* from amongst all the men on the
 Gen. 12. 1, 2 earth, that he might raise from his Posterity a *Messias*,
 Isa. 51. 2. and a deliverer unto his *Israel* ; and it so happened in
 Deu. 7. 7, 8 the dayes of *Jacob*, the great Sonne of *Abraham*, the
 Gen. 46. 5, 6. Sonne of *Isaac*, the child of promise, that by reason of
 Rom. 9. 7, 8, 9. the Famine that was in *Canaan*, *Israel* was driven into
 Exod. 2. 9, 10. *Egypt*, where they sojourned, till God in his good plea-
 sure, hearkning unto the groanes of their oppression,
 willing to deliver his *Israel* from their unsufferable ben-
 dage, sent his servant *Moses*, one of their brethren, by a
 strong hand to conduct them into the Land of Promise;
 and in their journey to their rest, at Mount *Sinai* God
 made unto them a repetition of that Law once written
 in mans heart, which *Steven* calls the lively Oracles of
 God, then not a dead letter. This is the time and man-
 ner how it was changed; and that which once was writ-
 ten in mans heart, and was sufficient, is now become
 Act. 7. 38, 53. insufficient; for else, if it either then was, or now is
 sufficient of it selfe, then hath God wrought a work in
 vaine, which to assert, is to suspect, if not to accuse
 God of folly : But then, if that Law written in mans
 heart, were not sufficient to its proper end, as to direct
 and guide in matters of moral righteousness, but that
 Rom. 5. 10 it was necessary that the Law should enter on mount *Si-*
 Rom. 3. 19, 20, 21, 22, *nai*, as an exact rule, that so offences which were not
 23. manifest, might abound in the eyes of sinners ; how
 Rom. 7. 9, 10. much lesse could, or can that Law, which brings the
 knowledge of sinne and a curse, and yet is but the same
 Heb. 10. 20 that once was written in mans heart : and therefore
 Isa. 42. 16. that which you so much stand for, both justifie and glo-
 Rom. 8. 3. rifie ; wherefore it was a gaine not onely necessary, but
 Gal. 3. 13. of necessity, that the Gospel, or Law from Mount *Sion*,
 the Law of Faith should also enter, which leads us in a
 nearer way by a Mediator, who came to doe what the
 Law from Mount *Sinai*, or in mans heart, could not do;
 and

and hence it is that both your Society, and naturally all men, runs unto Mount *Sinai* for righteousness and life, in, and by personal obedience, because it is that Law which is, or at leastwise once was, written in mans heart, which cannot but own, what it could not so fully dictate; and you, with the rest of your factious Fraternity, put your Profelytes upon, and man so easily closeth with contrary unto the Gospel, which is not first made known (this I dare boldly assert) by seeing within, but hearing tydings without; and in that you ask what that was which led the Primitive Saints before the Letter was written in wayes accepted? I say, when there was no Law, there was no transgression; so then it must needs follow, that their sins were no finnes, because they were not imputed; not that I beleieve this onely, though perhaps more principally presented them excepted; but it is probable, and I partly beleieve it too, that they had immediate Revelations of Gods will; for before the Scriptures were in the Letter visible, there was still a supply of Prophets, whereby that which is now fully written, was then by peece-meals revealed, as occasion required; and as *Israel*, when they had no crop or vintage, they were supply'd with a sufficiency of manna from Heaven; but when they came into the land of their rest, a land flowing with milk and honey, where all things were settled in a competent standing order; they had no more manna by peece-meals as their allowance, they had all things supply'd by a constant course, sufficient, nay in redoundancy, and lay (as we use to say) at rack and manger; so when that which by peece-meals was revealed, was written in an absolute literal method, there needed no more revealing by degrees, when we have alwayes in store the whole, and despise them not, for such offence hath certainly a reward.

Rom. 2.14.
Phil. 3.9.
Isa. 53.1.
Rom. 10.14
Luke 24.
47.

Rom. 4.15

Exo. 16.8.
Joh. 5.11,
12.

Heb. 1.29.

Quere 2.

Seeing you say the Scripture is a Rule, declare in
E plain-

plainnesse, is the whole Scriptures a rule to all men & women to take up the practice thereof? or how much of it is? and to how many people? and to whom in particular? seeing the Saints in all Ages had their particular commands, how may weak people know which of their commands they must take up, and which they must not? and when they have found the commands, where they must have the power? & whether that which gives the commands, be not the power only accepted for performance? deal plain herein, that people may know what to doe; and what they have done, that they be not alwayes learning, and never able to come to the end of their labours and rest of God.

An Answer to the Second Query.

When first I considerately perused this your Query, I in part determined to have returned it back as I found it, holding it a thing cautions, whether it were a subject lawful to dispute, without a prejudice to conscience, favouring so much of spiritual presumption, that I leave it unto you to consider and examine, whether it extend to heretical abomination, or no? But considering the instability of your viciated braines, which with a blast mounts upon the salacious clouds of vainglorious imaginations, as to boast of the victory before the encounter; I thought better to give it a curb, then to passe it by uncorrected. Forasmuch as you query how much of the Scripture is useful, how much not? it evidently appeares you suspect, if not assert some of it to be uselesse, which seemes unto me an apparent suspecting of Gods perfect wayes in his actings; for if God hath made, or composed any thing that is uselesse, then hath he wrought in vain; and this to believe and teach, appeares unto my apprehension little better, if any thing at all, then blasphemy in a high degree; for private Saints had never particular & peculiar commands, but that which was pleasing to God in one, was also accep-

acceptable in another; so the command was not particular, or at the least not peculiar; for this were to affirm mutability in God, that the thing which pleased him now, should not content him another time, except upon some more then extraordinary occasions; and this would be, at the least, partiality in him, which is abominable to suppose; but it is freely confessed, that the Saints in their particular employments had particular commands, as *Noah*, that all mankind might not be destroyed, had a particular command to build an Ark, and *Moses* to deliver *Israel* from their bondage, had a peculiar command to *Egypt*, to lead them through the Sea, to hew forth Tables, to receive the Commandments, and to consecrate. *Aaron* had a command to array himself in Priestly Ornaments; *St. John* to Baptize, and the Apostles to Preach, and the like; all except the two last, were peculiar to them without others; the two last particular to them with others, and an innumerable more might be named, but it is needlesse, yet this is no inducement at all to occasion a division of that sort, in that which God hath inseparably united, although there be remedies for every malady, cures for every contagion, and medicines for every misery spiritual; and as the Pools of *Bethesda* for all persons, and all diseases. This hath been discoursed of at large, by several reverend pens, extant in many volumes, to which I refer you. And for the power to fulfill these commands and precepts in the word of God, I shall be brief; there is no power but of God, *Paul* may plant, and *Apallo* may water, but it is God, and he alone must work with their labours, and give the increase.

Gen. 6. 13, 14.

Exod. 3.

10, 11.

Exod. 14.

16, 22.

Exod. 34. i

Exod. 28.

chap. i

Joh. 1. 33.

Mat. 10. 5.

6, 7.

Mark 6. 7.

Luk. 9. 1, 2.

1 Cor. 3. 6.

Quere 3.

Seeing Christ preached the Kingdome of God within unbelievers, and the Apostle saith, *That which may be known of God, is manifest in them*; and that they came to the knowledge of God and his glory, by the light

Luke 17.

20, 21.

Rom. 1. 19.

2 Cor. 4. 6.

that shone in their hearts, which God shewed them, &c. Deale plainly, and let people know how it now comes to be without, and denied within, as it is by you. Prove your practice and judgement herein by plain Scripture.

An Answer to the Third Query:

In this Query I finde no lesse then two lies at the least, if not three. The first laid on Christ, God-man blessed for ever, that he preached the Kingdome of God within unbelievers. The second on the Apostle, in that you say he saith they came to the knowledge of God and his glory, by the light that shone in their hearts: And the third on me, in that you say I deny that light which declares God and his glory to be within. This I term a lye, if you speak & mean particularly of Saints, and a truth if you speak of Reprobates; but I own it not wholly outwardly upon any account; but I shall proceed to clear the Scriptures, wrested and abused by your spiritual impious impudence and presumption. For the first, * I have observed the Relations of all the Expositors, who have upon any occasions commented upon that place, that ever I could procure the sight of, who all concur in one opinion, and render it thus from the Original Language; The kingdome of God is within, or among you; the word in the Greek signifying both, and so you have it in the Margent of your larger Bibles: Now, if the word in the Original signifie both, then the one so well as the other may be used; but that must needs be most proper, which most concurs with other places; and therefore among, rather then within, since Paul saith, *Christ in you* (writing to the faithful, not to the faithlesse) *except ye be Reprobates*; and again, *Know you not that no unrighteous person inheriteth the Kingdome of God*; where it is cleare, that it does not possesse men, as inheriting them, for this implyes a contradiction; but

Luk. 17. 21

So Leigh,
so Trap, so
Major, and
several o-
thers up-
on the
Testam.
So Pymroy
Killit, and
Gliffon a-
gainst
your Soci-
ety.
2 Cor. 13. 5
1 Cor. 6. 9,
10.

but it is to be possessed of men, and they to inherit it; and from this inheritance the unrighteous are excepted and exempted too; therefore it is certainly a most notorious lye, to say Christ preached the Kingdome of God in unbelievers, though among them; for he himselfe, and all his excellencies that attended him in his Incarnation were among them, but not in them, and an error in the Translation, makes not an error in Christs

Luk. 7. 28.

Mar. 10. 15

Mar. 25. 21

He might

enter into

it, but it

could not

enter into

him.

Doctrine. Thus for the first; I come now to clear the Apostle from your falsehoods; for you (speaking of unbelievers) say he saith that all which may be known of God, or of his glory, is manifest in them. This you

Rom. 1. 19

pretend to be a prooffe, that there is a light in every man to reveale all that may be known of God, or of his glory, which I say can be nothing lesse then the Spirit of God, when if you read the verse following, for the first

hath a dependency on the latter, you shall see the extension of the former expression; *The invisible things of him from the Creation of the world, are clearly seene, being understood by the things that are made.* Now this cannot be

Rom. 1. 20

Joh. 14. 25

the Spirit of God or Christ, which teacheth all things needfull for salvation, except you can prove him to be made at the Creation, and so a creature, and not a Creator; and therefore it must be something

Gen. 1. 26

in the creature, which can be nothing else but the eye of the rational soule, which is reason, by which may be seen the invisible being of God; and that he is so,

Cicero, Aristotle, & Plato, but meer Heathens, have attain'd unto, therefore this is humane, not divine. I shal not stand

to state arguments to prove it experimentally, because I intend brevity. I Come unto the other Scripture which

you adde, that the Apostle saith, *that they* (speaking of unbelievers still) *came to the knowledge of God and his*

glory by the light that shone in them. A most notorious lye, wresting the meaning of the Apostle unto your owne

wills, and I leave it to you to examine with feare and trembling, whether it be not also unto your own de-

struction too; for the words are these, *For God who*

com-

2 Cor. 4. 6. commanded the light to shine out of darknesse, hath shined in our hearts; to give the light of the knowledge of the grace of God in the face of Jesus Christ. Where is observable, First, what it was that shined, God, that commanded the light to shine out of darknesse hath shined. Secondly, the person to, and in whom he shined, in our hearts. Now the word (*our*) maketh a separation between Paul and the Corinthians, to whom he writ who were Beleevers and Reprobates who beleeved not; therefore you must needs acknowledge you have belyed him, in saying he spoke of unbelievers, when he spoke to, and of Saints, in our hearts, unlesse you can prove that that Paul and the Corinthians were such as you speak of, even unbelievers. Thirdly, the intent and purpose for which he shined, to give, (it was not free to all, as you say, but particularly given to some) the light of the knowledge of the glory of God. And then Fourthly, the manner how, in the face of Jesus Christ, I intend not to write an Exposition on the words; but onely rightly to divide them, and so to cleare them from the scandal laid on them by you, which is clear. So that your Query being thus handled, I suppose there can be no more required in answer to it; and farre be it from me, to hold a judgement willingly, any further then is concomitant to and with Scripture proofes and practice. Learne to speak truth, and cease to endeavour the building of so lying a Babel; which is not in that one language of God, but that of Satan; For every lye is of Satan the Father of lyes.

2 Tim. 2. 15.

Query 4.

Whether that New Birth spoken of in the Scriptures, be Christ within, or some other thing? and if not he, then what is it? and how people may know it by the Letter without the Light, when they have Christ, and when they have a spirit of delusion? and whether the light of the Spirit alone, be sufficient without the letter

ter to reveale the Sonne of God, the Father, and all truth, and judge of all spirits whatsoever, without any addition to it?

An Answer to the Fourth Query.

The New Birth, or Regeneration, is a repairing of the Image of God, once in the first *Adam*, through the effectual working of the Spirit and grace of God, by faith in the second *Adam*; which they that looke unto the first *Adam*, and in their own strength endeavour to renew, cannot comprehend; for it is spiritually discerned, though the policy of the Serpent may so far prevaile, as to cast them into a kinde of pleasing slumber of Security; and so pretending to lead them back unto that earthly *Eden* by personal obedience, which they lost by disobedience, like lambs led to the slaughter, they may passe a Celestial Paradise by, and perhaps arrive at a perilous disconsolate place of eternal sorrow; or if you will, it is a remission of sinne, and a renewment of sanctity, called Sanctification, on the whole Doctrine whereof, to insist at large, would require a greater volume then either I intend to trouble you to peruse, or my selfe to compose; but for the satisfaction of them among you or elsewhere, whose intentions are to be informed out of sincerity, not curiosity, I shall speak a little unto some particulars of it: In brief, man hath no hand at all in this work, but the spirit of God, for even as in the compositure or making of any thing, there must two things concur; First, the Agent or Workman which giveth the forme, shape, or being to the Work; Secondly, the matter whereof the work must be made or formed, the which cannot be said to work it selfe, but onely to suffer the operation of the Worker: This is the summe of Regeneration: First, the the spirit of God is the workman in this work, he is the begetter of this new man, the framer of this new creature, and the re-builder of this sacred

John 3.
Gen. 1. 26,
27.
Eph. 3. 5, 8
Rom. 5. 18,
19.
1 Cor. 2. 14
Gen. 3. 1. 5
Gen. 3. 23,
24.
2 Cor. 5.
20, 21.
1 Cor. 1. 2.
30.
2 Thes. 2.
13.
Eph. 5. 26.
Act. 26. 18
1. Pet. 1. 2.
Tit. 3. 5.
Act. 5. 3, 4
1 Cor. 3. 16
1 Cor. 6. 19

The Christian's Discovery

1 Cor. 12. cred Fabrick: Secondly, the minde and will of man,
 4.5. is the matter whereof this new creature, or image of
 2 Cor. 6.16 God in man is made, not working together with the
 Isa. 6.19. Spirit of God, but onely suffering the operation of the
 Act. 28.25 holy Ghost; this is the Epitomy of this whole work,
 John 3. 6. for Regeneration is nothing else but a sanctified minde
 Mat. 19.26 and will; so the begetter of this new man is God (e-
 John 3. 8. ven the Holy Ghost) *For that which is borne of the flesh,*
is flesh, and that which is borne of the spirit, is spirit: So
 that this New Birth is the work of the Spirit; and al-
 though by the Ministry of man as the matter; yet not
 any thing that men or Angels are able to conceive, but
 1 Pet. 1:13. onely the finger of God, is able to accomplish it, as
 the worker; for with man it is impossible, but not with
 God; for though we may heare the word of God soun-
 ding in our eares as a whistling wind, yet cannot we
 comprehend the secret motions of it in our hearts, and
 therefore not understand the depth of this unsearchable
 Mystery. In a word, the begetting or fashioning of
 this New Creature, the Ministry of the word of God
 by man, is but the instrument whereby the spirit of God
 worketh, without the which it is no more able to form
 2 Pet. 1. 24 this new creature, then are the tools belonging to any
 Gal. 1. 11, work able to bring the same to passe without the hand
 12. or guidance of the Artificer; and he that knoweth it
 1 Joh. 4.3. by the Letter of Scripture, knowes it not without the
 light, for the Scripture was written by man, but revealed
 by the true light, and therefore the words of him from
 whom it proceeded, and God is pleased to reveal himself
 but two wayes to the best of my knowledge, and that ei-
 ther ordinary, by his written Word, by which we may
 try, and in some sort judge of spirits too, that hee
 which denies Christ as come in the flesh, is a lyar and
 an Antichrist; and he that denies the use and ministrati-
 on of Ordinances mentioned there, resists that power that
 instituted them; *and he that resists, receiveth unto himself*
damnation; a sad word; or extraordinary, by his spi-
 rit, which is not commonly usual, but still with this
 limitation, he never reveales himselfe to any by his spi-
 rit

Theyt abrid
yt. 24. to pub
pious opposit
are ordina
in letter of 2 Cor
where he came in
to flesh. —
But this may be
disputed —
yt this 3d coming
is not yet to come
2 Cor. II. any letter
13, 14, 15. ord. in
Mar. 7. 15. ord. in
ys. in ord. out
any of he w
having been
mar 24. —
yt. not yet.

was written
 do go. —
 I flutist in
 town. —
 2 yd bullock,
 R2 U: 13-7
 not 1st yd
 too old, not all
 packed out,
 too in power.

Aug 4 6 Cadmus.

Rom. 8.
33,34,35.
36,37,38,
39:
I Pct.1-4-5

ness, and by its puissance to wholly subdue him presently, this were present victory, which is the end of war, when as a Christians pilgrimage to heaven is a continual warfare, the victory whereof is onely sealed perfectly in death; for though by faith in Christ we are free from the dominion of sin and death too, yet is the most faithful not perfectly free from the remnants of sinne, which is the sting of death; for though the least measure of saving faith in Christ be sufficient to free and keep us from the dominion of sinne, yet the greatest portion or fulnesse that ever was distributed unto the greatest of the Apostles, exempted them not from the remnant of sinne, not onely original, but also actual too; for Peter he was accused, *get thee behinde me Satan,* and after deny'd his Master, and then dissembled so as to be contradicted by Paul, who also was so far lifted up on the wings of ambition, that he needed to be corrected, and therefore received a prick in the flesh, which was neither through the wants nor disabilities of faith, through which he boasted he could doe all things; but *the law of his members,* the remnants of sin, *there warring against the law of his minde,* brought him captive to *the law of sinne and death*; which remnants are commonly called sins of infirmity, which are left as thorns in our sides, to prove us whether we will continue faithful to the end, that so we may be crowned with glory. And who had faith so much, and so strong, as to be translated in the spirit, and give his soule the prospect of that no lesse eternally sacred then incomprehensibly glorious object of the third heavens; and by this overcame the power as a Saint, but could not shun the temptation as he was a man, but both his will and affections were so far subordinate, as the latter to those powers of darknesse, that, faith he, *the good that I would doe, that doe I not, and the evil that I would not, that doe I*; but then as the former, *If any man may boast, much more I, I live, and yet not I, but Christ that liveth in me*; and until the one be separated from the other, there can be no perfect

perfect perfection; for the same Apostle asserts this is a faithful saying, *Christ died to save sinners, of whom I, not only was, but am the chief, and we (including himselfe too) have all sinned, (all, none excepted) and come short of the glory of God; and James saith also the same, that in many things we offend all; and John that Apostle of love, and Eagle-ey'd Evangelist, to pry into the secrets of those Mysteries of the Son of glory, records this, that he that saith he hath no sinne, is a lyar, and the truth is not in him; and therefore you are lyars, and void of the truth; if then the Apostles who had the most eminent faith above all others, were not free from the remnant of sinne, nay, and some grosse ones too, I cannot be convinced that perfect perfection can be in any before a dissolution of mortality, and a resurrection unto glorification. I say, since that they were contented to rest without discomfort in perseverance, till Jesus the Author and Finisher of their faith should come to change their vile bodies (therefore not pure) and make them like his glorious body; I cannot apprehend that any one shall attaine any higher perfection, until they come to the end of their race, eternal rest, if they run so as to obtaine; and they that content not themselves therewith, to sit downe, and rest here, as did the Apostles. For the present I shall leave it to them to examine whether they fight not against Gods Councils and determinations; and let them be careful how they grope for a heaven on earth, lest they misse it where it is, even above all Principalities and powers, in Christ his presence, where there is fulnesse of joy and pleasures for evermore.*

1 Tim. 1.15

Rom. 3.23

Jam: 3.2.

1 John 1.

8,10.

Heb. 12.5,

Phil. 3.21.

Ps. 16.11.

Quere 6.

Seeing you say the Scriptures is the ground of faith, and that they who can read the Scriptures have power to beleeve, as you did the last first day; then I say can any beleeve who have not read or heard the Scriptures? if yea, then is not their faith without ground (by your

opinion) or is there more grounds of faith then one?
or is the Scriptures Christ?

An Answer to the Sixth Query.

Most impudent, and no lesse disconsolate and thrice wretched man! whether it be properly the fruits of thy spirit to speak truth, or a lye, seems unto me a matter neither doubtful nor disputable, but apparent; for the first are as rare to be read in thy writings, as to see a blazing star in the Firmament, for ought I can conjecture, I had almost said, as to see a Phoenix in England, which was never known but in Arabia; for what you relate that I said the Scripture is the ground of faith, is as notorious a lye, as to affirme James Naylor to be no lyar, and both as incomparable untruths, as to say light is darkness, or darknesse light; yet I say the Scriptures read and preached, is a meanes to work faith, for *faith is by hearing, and who is Paul, or who is Apollo,* *but Ministers by whom ye beleve?* And since your brains are totticated with invention and fomenting of heresie, which breatheth forth nothing but lyes and falsehoods, and hath raised this forgery among the rest, that I said he that could read, had power to beleve; wert thou not led by the Father of falsehood, to heap up shame unto thy self, though thou intendest it for others, thou mayest remember I asserted, that no man by any native light inherent in him had power to beleve, except he had an augmentation thereof; and therefore finding the foundation of thy Quere but thy own invented lyes, I shall returne it back unto thee, to whom of right it belongs, being forgeries of thine own head, and no expressions of mine; I send thee back thine own, and if you please you may send it unto the Devil, the father of lyes, whose it was at first, I deale plainly, as you desired me.

Rom. 10. 17

1 Cor. 3. 5.

Query

Quere 7.

Seeing you affirme that none can be Ministers of Christ but who are called of man, and are learned men; whether was the Apostle *Paul* a true Minister, who saith, *he was neither of man, nor by man; and what he preached, was not after man.* Nor was it but by revelation, *Gal. 1. 2, 11, 12.* Or was *Peter, John,* and the rest, true Ministers, who were unlearned and ignorant men, *Acts 4. 13.* And what lets that God may not chuse such now?

An Answer to the Seventh Quere.

If ever Satan had the penning of a paper stuffed up with untruths, or Beelzebub the portraying of his unexpressible hypocrisie to the prospect of humane eyes, with the pen of his falsehoods; then certainly he or his Agents are the Inditors of this your packet of lyes, and particularly this Query, which deserveth rather censure then answer, or at the least to be turned back without either; yet since you endeavour to render me odious in the eyes of your Profelytes, I shall answer according to truth, and returne thee thy lyes, according as thou sentest them to me; and yet be so far from revenging thy injurious slanders, that I shall passe them by with an honourable scorne. And whereas you say that I affirm that none can be the Ministers of Christ but such as are called of man, is a branch of thy old root, a most insipudent lye; for that were all one in effect to assert all that are called of men are the Ministers of Christ, and none else; and this were by consequence to affirm *James Naylor*, that grand fomentor of Heresie, to be a true teacher of Divinity, because unto me he appears as called of men, or of himselfe, and so by man, or else goeth not being sent, and runs when the Lord bids him not goe; for called of Christ he cannot be, because

because he opposeth his commands, and belyes his Institutions in general ; and he that preacheth downe Christ in any thing, so much preacheth up Antichrist, and therefore is his servant whom he obeyes ; and it is want of learning among the vaine praters of your Society that errours so much predominates, as to exuperate in them, *who being ignorant of the truth, speak evill of the things they doe not understand ;* and for Paul, he was a true Minister, and one who was faithfull in the distribution of that Gospel whereof he was made a Minister, *not of man, nor by man, but of Jesus Christ, as a wise Master builder ;* who did not erre, though you may suppose he did, when he transmitted of his Authority to Titus, to ordaine Elders in every City of Crete ; and for which end he was left there, and directed Timothy whom to make Bishops ; who himselfe had received the gift of Prophecie, by the laying on of the hands of the Presbyter : And that Pauls doctrine was not after man, but by Revelation of Jesus Christ, proves thee a lyar, and a seducer too, that saith, *It is the words of men,* and therefore not Jesus : And Peter and John were true Ministers of Christ ; and though that the high Priests and Rulers perceived them to be unlearned and ignorant men, yet this is most sure, that they spake with all manner of tongues, none excepted ; and if this be ignorance void of learning, I speak of humane learning, I would gladly be informed what learning is ; and for Divinity, if they were unlearned and ignorant, woe unto them who build on their writings ; and ignorant indeed was Paul, who saith, *The Scriptures are able to make a man wise unto salvation ;* but this I am bold to say, that if they were ignorant, I would we were all so, and such fooles, as by our foolishnesse we might become exceeding wise, and thereby obtain eternal Redemption ; and there is nothing lets, but that God may doe what he will, for he cannot be limited, with whom all things are possible, and therefore nothing impossible ; but yet this I dare boldly assert, that
God

Rom. 6. 16

Gal. 1. 1.

1 Cor. 3. 10

Tit. 1. 5.

1 Tim. 3. c.

Tit. 1. 7, 8,

9.

Acts 2. 6.

7, 8, 9, 10,

11, 12.

2 Tim. 3.

15, 16.

God never did, nor never will use any extraordinary
 meanes, to destroy the ordinary standing meanes, as
 you endeavour to doe ; neither did he, or ever will send
 any, though he may permit them to preach up Anti-
 christs doctrine of Heresie, as doe you ; neither did e-
 ver any, except false Prophets, come to claime credit
 unto the words that he spoke, unto the best of my know-
 ledge, but he was to give proof of it, either by the migh-
 ty operations of the spirit of God by him, or by the
 testimony of them who before had come with such
 works ; for the spirits of the Prophets are subject unto
 other Prophets ; or else if he were a Prophet, the event
 was to declare whether he was of God, or no ; and yet
 still, if the matter of his exhortation were to withdraw
 us from the known will of God, as is yours, and the
 rest of your praters of the Quaking Society, though
 the signes and wonders should come to passe, as the man
 of Sinne shall abound with such deceivablenesse, yet we
 ought not to hearken unto it, though the simple beleeve
 every word ; for the Lord by such as you proveth us,
 whether we will be faithful to the death, that we may inhe-
 rit a crown of life, by keeping his commandements.

2 Thess. 2.
 9, 10.
 Pro. 14. 15
 Deut. 13,
 1, 2, 3.

Quere 8.

What eye is that which the god of this world hath
 blinded ? how he hath blinded it, and how it is open-
 ed ? and by what, and whether the Letter can open it
 yea or no ?

An Answer to the Eighth Quere.

This seems unto me a Fiction of your own braines ;
 for to the best of my knowledge, I remember not that
 ever I read any such phrase, as that eye which the god
 of this world hath blinded ; and therefore till you pro-
 duce the prooffe, this might suffice ; but I shall freely
 enlarge to tell you, that *Paul* speaks to this effect ; if the
 Gospel

2 Cor. 4.
3, 4.

Gospel be hid, it is hid to them that are lost; and then he adds, whose minde the god of this world hath blinded; and for minds, I suppose you will grant that there is no more but one in general, and them whose minds are so blinded, to them also is the Gospel hid, and it is hid from them onely who are lost; and therefore I leave it to you to examine with unexpressible feare and trembling, whether it be not hid from you, since you see it not as it is the word of God, but of men; and thus he that is most blind may see it, for no one can see it in a lower degree; and for the manner how blinded? by unbelief; and how open'd? by faith, of which, more at large in my Answer to your fourth Query; and whether the Letter can open it yea or no? the question is absurd; for though it be a material, it is not the sole and absolute meanes of it; for, though *faith be by hearing*, yet is hearing not unto them to whom God hath given eares that they may not hear; but unto them properly whose eares are sanctified by the grace of the spirit; for though *Paul* may plant, and *Apollo* water, yet it is God must assist to give the increase, or else it is insufficient; but I might as well ask thee the question, whether your plow would accomplish its proper end, tillage, without you or some other wrought with it or the tooles of any Artificer form the work intended, without the Workman give it motion, and direct guidance, which to imagine is simplicity, but yet as wise arguing as is yours.

Quere 9.

Whether the true Ministry of Christ be the same now for matter, meanes, and maintenance, that it was in the Apostles time? or when was it changed into great Livings, Tythes, and set maintenance? and by whom, and in what must it now differ from these?

Ans.

An Answer to the Ninth Quere.

The true Ministry of Christ is the same now for matter, meanes, and maintenance, that it was in the Apostles dayes, though you would change it unto that which is no Ministry of Divinity, but rather a mystery of iniquity. I have partly proved in my answer to your seventh Query, as to matter and meanes. I come now unto what remains concerning maintenance; for there I shewed how *Paul*, the wise Master builder, who yet was servant unto all, was to, and did ordaine and chuse by deputation other workmen in the same employment with him, as fellow-labourers in the Vineyard of the Lords Church; and so it is the same now: And concerning maintenance, the same Apostle having proved the necessary conveniency of a maintenance for Gospel-ministers, by many unquestionable Arguments he comes at last to this Assertion, *Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel*: And certainly he so ought to live, as that he may not become worse then an Infidel, but provide for his own Family, and the Rehearser of that Ordinance was also a practitioner in the use of maintenance; for this he testifies of himselfe, *I robbed other Churches, taking wages of them to doe you service*: And therefore, since it was lawful for him (as certainly it was) to take wages, for so he calls it, of one Church, to doe another service, then sure is it much more tolerable for a Minister to take wages of a Church to serve the same: And though the Apostles in the time of our Saviours presence with them, took neither purse nor scrip with them, because their employment required haste, yet this is annexed, *The labourer is worthy of his hire*; and to take two coats, might have been cumbersome, and therefore they went light; but as you read of their going forth, so do you of their coming in too in the same Chapter; and our Saviour, who first instituted, also disannulled this command,

1 Cor. 9.
6, 7, 8. 9,
10, 11, 12,
13, 14.
1 Tim. 5. 8
1 Cor. 11.
8.
Luke 9. 3.
Mat. 10. 10
Luk. 9. 10

Luk. 22.
36.

mand, and bids him that hath, use, and him that hath not, buy; and they being then to travel from one Region to another, were to plant, not keep in order the Vineyards, and therefore could not be sedled in any constant employment, and therefore enjoyed no standing maintenance that I have read of, except *Paul*, as before named, for wages, must be some certaine allowance; and in that the Scripture allowes and ordaines a maintenance, and yet prescribes not the summe, it is evidently cleare that it is left to humane providence to order that; and so *Paul* seemes to admonish, when he saith, *Let all things be done with decency*; and in all things I suppose this was included. And since you have nothing else to upbraid our Ministry withal, you raile against, and abuse *Paul* as well as them, when you cry out against hirelings, and therefore false Prophets, say you; so that it is neither changed nor different from the Primitive Institution: And therefore the latter part of this thy Query, with most of thy Tenets, thou mayest send to *Rome* to thy great Grandfather the Pope, who hath both added to, and diminished from the true Ministry, and yet calls it the true still. And if this satisfie thee not, I shall refer thee to more able pens, who have writ on this subject above mentioned, as Mr. *Baxter*, and others.

1 Cor. 14.
26.

Quere 10.

Whether the light of Christ be as sufficient to lead to God now, as it was in *Abrahams* time? and if not, what must now be added to it to make it sufficient?

An Answer to the tenth Query.

This thy Query hath been sufficiently answered in my Answer to thy first Query; for that which wrought effectually

effectually in other Saints, wrought also in *Abraham*, who believed, and therefore was justified, in that his actions were counted to him for righteousness, so that his righteousness was of faith, not of works, for then would it have been an action of the body, when faith is an act of the soule, by which he, and every beleever is, and shall be saved, and by faith was he satisfied so as to be accepted; and that faith which then was sufficient, is the same still, even unto the end; for *he that beleaves, shall be saved*; And by grace are we saved through faith, and that not of our selves (observe that) it is the gift of God: And the difference is not of the matter whereof it was, and is wrought, but in the means and manner at which you are offended, in that because he then wrought himselfe immediately, he doth not the same now, but by his Ambassadors, beseeching us to be reconciled unto him: But if this be not a limiting of God, what is then? for shame cease to professe thy selfe the servant of God, when thou seekest to pervert his will; for that cannot be the spirit of God in thee which so fighteth against it in the Primitive Saints.

Query. II.

Can any preach Christ, who have not Christ in them? and where he is, is he not sole teacher, what to preach and pray, and how, and when, and to whom? and is he to be limited by any external thing, or to any external thing? or is any ordinance to be practised, but what he in spirit leads the creature to?

An Answer to the Eleventh Query.

It is possible that there may now be, as in the Primitive times there were, them which may preach Christ, and yet not have Christ within them; for far be it from me to deny, or to imagine otherwise; but that *Judas the Traytor* preached Christ, as well as any other of the

Phil. 1. 15, 16. Apostles, and *Paul* testifieth as much unto the Church of *Philippi*, that some there were that preached Christ, *out of envy to his cause*: Such I feare thou art, and many more of thy society; and some of strife, and some of good will, but yet still of them all; thus testifieth *Paul*: that whether in pretence or in truth Christ is preached. I doe rejoyce, yea, and will therein rejoyce: And the same Apostle, though to another Church, renders it a matter possible, that whilst a Minister teaches, to
 Phil. 1. 6. save others, he may become a castaway himselfe, when this is an assured certainty, that where Christ hath begun a good work of faith in any, he will perform also it: and the rest of this your Query I suppose tends to that which you and more of your Apostatiz'd Brethren have asserted, as that we ought to wait in silence till the Spirit move us; and that whoso useth the Scriptures, are robbers and stealers of others mens words: This you once asserted to me, and so consequently urging all to forsake reading, teaching, and praying, or any such like exercises, unlesse the Spirit by irresistable motions move us thereunto; against which I utterly declare, as have others done; for this were first, to bereave us of that glorious priviledge of communion with God, he speaking unto us in his word, we unto him in prayer. Secondly to shut up the Kingdome of God, in some sort, from the sons of men, in bereaving us of the meanes; for discipline and observance is the security of an Army in war; and what are glad tydings, if they are not told? Thirdly, this is to presse us to the omission of duty which is questionlesse commission of offence. And fourthly, this leaves all open to the assaults of Satan, we laying downe in our infirmities, and not standing up against his invasions and temptations. And lastly, this giveth way to sluggishnesse of spirit, and to an unwatchfulness in matters of salvation, and endeavour to
 Mat. 24. 23, 24. engage us to a confidence of believe, in and to every thing that shall come in the name of Christ, and so to
 Luk. 21. 8 receive Antichrist, not leaving us the priviledge of the
 Act. 17, 18. brains

braines, to try the words of an Apostle, by the umpire of all controversies, the sacred Scriptures, which is absolutely opposite unto the truth, and contrary, yea far exorbitant from the known will and temporal expressive word of God; for though he hath said, *The Spirit shall teach us all things*; yet hath it said againe, *Meditate on these things, give thy selfe wholly to them*. Now wholly excludes all negligent intermission, and the manner how is prescribed too; for *Study to shew thy selfe approved, and stir up the gift in thee, as fire wh. ch sometimes is covered with ashes*; and againe, *Be constant and instant in prayer, and pray continually*; which includes all times and seasons; wherefore we ought to put up our supplications at the throne of grace, not onely when the spirit especially moveth us, but when our occasions or necessities require; and far be it from me to imagine that the Spirit of God moved the Apostles to preach when they did onely, and at no other time, and that they alwayes waited in silence till then; for then it stirred up it selfe, they stirred it not, but rather hid their talents of grace in the earth, and so were unprofitable, if not unfaithful servants; and since the holy Ghost advised, and the the Apostles so practised, as to meditate, study, and pray without ceasing, it appears plainly unto me, that Christ neither limited or constrained them respectively, in particular, but onely notionally, in general, so to doe, giving them repentent hearts to sorrow for sinne, and grace to beleieve, and power throw that grace to exercise faith in the performance of those duties; and when they prayed, Christ also prayed with them, and, as a faithful Mediatour, making continual intercession at the throne of grace, that the fruition of their prayers might be the accomplishment of their desires; and far be it from me to imagine that Christ can be limited by any external thing, though I suppose, and really beleieve, that it is possible for any man to limit himselfe, and then much more for Christ, who is God, and therefore with him all things are possible.

Joh. 14. 26

1 Tim. 4.

15.

2 Tim. 2.

15.

Rom. 12.

12.

2 Thess. 5.

17.

Matth 25.

25, 26.

possible, and so may limit himselfe in any thing if he please.

Quere 12.

What is the ground and rise of your knowledge? whether it be received within man from God, or without, from the Letter? And if without, whether this be not the knowledge which all the vaine janglers comes out of, and the generation of persecutors comes out of, as the *Jewes* was in, which professed the Letter, and were strangers to the life of God? And whether this generation of men, and Professors in our Age, do not begin to manifest the same as the persecuting *Jewes* did, yea, or nay?

An Answer to the Twelfth Query.

Act. 19. 2. My knowledge, as was *Pauls*, is neither perfectly the one nor the other, and yet partly both; for as the disciples of *Ephesus* were ignorant of Jesus, though baptized unto *John*, and had not so much as heard of that name, or that there was a holy Ghost, notwithstanding any inward light, until they were informed of it by the outward teaching of *Paul*, and then they beleaved on Jesus, and so their faith and their knowledge too was from without, not within: but the *Jewes*, who like you thought to inherit glory by a Covenant of works, not of grace, endeavoured to pervert and subdue all knowledge, save of their way, who professing obvious light, were found to be in obscure darknesse, and therefore persecuted the lights of the world, the Apostles and Ministers of Christ, fearing lest their deeds should be brought unto the light, and be found evil, as you doe, and so they walked short both of the Spirit and the Letter too; yet professing as much, and as peculiar sanctity as your selves; and you and your generation manifest as much malice as did they, wanting only

ly their might against those precious candles of the Gospel, who waste themselves, that we may grow up unto perfection; and I speak sincerely, and I suppose I may doe it without breach of Christian Charity, That if ever we should live to see that dismal disconsolate day, wherein *Quakers* should predominate in might, as much as now they doe in malice, I feare fire and faggot would be a deare commodity, through the frequent use thereof; for any may see with a single eye, without a paire of spectacles, not onely the persecuting and censorious *Jew*, but also the Saint-murdering and truth-opposing Pope enthroned both in your malice and your Tenets. The Lord defend us and his cause from your envious power.

Quere 13.

What Scripture have you for your manner of worship, as to read a Chapter, and to give meanings to it, and call it expounding? to take a text of another mans words and raise points, reasons, and uses, &c. to sprinkle Infants, to sing *Davids* words in order of your ballads; to stand praying in the Synagogues at your set times, before and after your glasse? Prove your practice by command from Christ, or practice of Gospel-Ministers, else for shame cease to call it Gospel-worship, since none of Christs Ministers worshipped in that manner.

An Answer to the thirteenth Query.

When first I read this common hackney and overthredbare worne Query, which hath been the publick frequent Strumpet of all your blemished, vitiated pens, answered more then once and againe, I could not but smile to see your so often battered armour wherewith you war against the cause of Christ, become the harnessse of your resistance in the list of this controversie against

gainst the truth at this time also; and though in respect it hath been as often answered as proposed, by several learned pens, who have writ on this occasion, and by others who have treated on this subject, whose abilities are manifest in their works, of precious concernment, which might induce me to wave my Answer. But as I said before, so say I now againe, that since your intoricated braines are so soone lifted up on the haughty wings of vainglorious pride of the victory before the encounter, I shall give it a curb, if not a crush. And I very much wonder that you should enquire for an outward evidence, when you say yours is within; and may not we say the same? But that you and the whole world may know we practice not the dictates of our own minds, but bow all to the commands of God; be it known to thee, and whosoever else shall enquire after the same, that an evidential command we have, and what we doe is of an obediencial submission to Gods revealed will. And for expounding of Scriptures, I answer, if thou knowest not, but art ignorant, I shall doe my endeavour to informe thee, that it was the practice of the Church in all Ages to read the Scriptures distinctly, and give the senses; and is not this expounding? and be there not doctrines, reasons, and uses in all the Sermons and Epistles of the Apostles? and did not our Saviour himself take a Text, expounded it, and apply it? who also began at *Moses*, and all the Prophets, expounding unto the Disciples in all the Scriptures the things concerning himselfe, insomuch that the hearers hearts burned within them at his doctrine whose words were with power. *Philip* also took a Text and expounded it, and beginning at the same Scripture preached *Jesus* unto the Eunuch. *Paul* also expounded unto the *Romans* the testimony of the Kingdom of God, and the things concerning *Jesus*, both out of the Law and the Prophets, from the morning until evening who also testifieth this unto *Timothy*, *That the Scriptures are able to make a soule exceeding wise unto salvation, and are profi-*

Nehem. 8.

8. 15.

Luke 4.

17. 21.

Luke 24.

27. 32.

Acts 28.

23.

Act. 17. 2, 3

2 Tim. 3.

15. 16.

profitable for doctrine, for reproofe, for correction, and (ob-
serve this) for instruction in righteousness; which I sup-
pose comprehends all things mentioned by you, except
you can prove them not necessary to that end, to direct
in matters of righteousness, that the man of God may be
made perfect. So having thus proved that Scriptures
 were expounded by the Apostles and Ministers of Christ, ^{2^d Tim. 2. 15.}
 our practice is justified; and further, yet we have this
 not only as a President, but a Precept, *rightly to divide*
the word of truth, as workmen that need not to be ashamed.
 Now, if there can be any right division without parts,
 prove it if you can; nay further still, study is required
 in this exercise, and commanded also by *Pauls* spirit, al-
 though cryed out against by yours; and though you
 dare boldly blaspheme the word of God, and call it the
 words of men, and so call God a man by consequence,
 I feare you will finde it a terrible word in the last day
 of Christs judgements, when you shall be found a liar,
 and *Paul* a Preacher of truth, who calls it in truth the ^{1st Thess. 2. 13.}
 word of God, and the commands of the Lord. And ^{1st Cor. 14. 37.}
 for your questioning of Baptism administred unto chil-
 dren, I now finde the root from which you spring, even
 from that well-spring and fountaine-head from whence
 flow streames unto every heresie; for the truest Relati-
 ons that ever I could come unto the perusal of since
John of Leyden, that grand fomentor, and prick-louse
 Preacher, the founder of that Sect, I have not read of ^{See Rasse}
 any grand Apostate or heretick but what sprung from ^{his view}
 that truth-corrupting Faction, as witnesse most of your ^{of Religi-}
 Society, for to hinder the children of Believers: The ^{on, p. 229.}
 priviledge of Baptism seemes unto me a dividing of that
 Covenant, *I will be a God unto thee, and to thy seed after*
thee; observe that, to thy seed, as well as unto thee.
 Now I shall leave it unto you to examine, whether it be
 not a clipping of the wings of Gods dominions, and a ^{Gen. 17. 7}
 limiting of, and setting a bound unto his Authority,
 that when he hath said, *I will be a God unto thee, and to thy*
seed; and this shall be a Covenant between me and thee for
 ever;

*ever; yet you shall put a period unto the time, and a limitation unto the condition, and so allow him onely the first, and deny him the latter; and certainly there were children in the house of Israel, when they marched thorow the Red Sea, and were all baptized unto Moses in the cloud, and in the red Sea, where was also the Element, water, and surely there were some buds of this now unmeasurable Sect in the Church, when Paul saith, The unbelieving Wife is sanctified by the believing Husband, and the unbelieving Husband by the believing Wife; for else were your children uncleane (observe) but now are they holy; and if so, then how much more are they holy, when both the Father and Mother believeth too; and if they are so holy, why may not they enjoy holy things, as Baptism, &c. And who doth know whether the Lord shall sanctifie unto himselfe a *Jeremiah* in the wombe? And our Saviour himselfe thus declares, setting a child before him, *Whosoever offendeth one of these little ones that believes in me, (observe) that believes in me, (where its possible they may believe) it were better for him that a milstone were put about his neck, and be cast into the Sea.* Now what greater offence can there be, then to exclude them from their society and fellowship with Christ? *Peter* also speaking to the *Jewes*, testifieth this, *The Promise is to you, yea, and to your children also; not dividing that which God hath put together, neither robbing God of his subjects, by impairing his Dominions, nor bereaving his subjects of that glorious priviledge of being his people; but as God said, I will be a God unto thee, and to thy seed; so said he, The Promise is unto you and to your children; and therefore, as said the Angel to Peter, so say I unto you, That which God hath sanctified, count not you unclean.* And for singing of *Dauids Psalmes* in meeter, establiseth a concord in the harmony; and the matter being the same, it is nothing to the lawfulnessse or unlawfulness of the thing; but O thou hypocrite! seeest thou the mote in anothers eye? pull first forth the beam (or if you will; adde an s, and make*

1 Cor. 10. 2

Jer. 1. 5.

Mar. 9. 36.

41.

Act. 2. 39.

Act. 10. 15

Mat. 7. 3.

make it beams) out of thine own eye; and for singing Mat. 26.
 Psalmes, we have the practice of our Saviour himselſe, 30.
Paul, Silas, and the recommendation of *James*, and of Act. 16. 25
Paul alſo; and 'tis reported of *Theodorus*, that under the Col. 3. 16.
 cruel perſecution of *Julius* the Apoſtate, ſuffered much
 in martyrdom, and being on the Rack, to the amaze-
 ment of all the beholders, ſung Psalmes moſt harmo-
 nioſly; and if there can be any ſong ſpiritual, and
 yet unlawful, why then did *Paul* admoniſh us to exhort
 one another in Psalmes, and Hymns, and ſpiritual ſongs?
 and there can be no ſong, but there muſt be meeter, for
 ſo the word ſignifies, and therefore take them as ſongs,
 our practice is juſtified. And if you look for more, I re-
 fer you to them who have writ largely on this ſubject.
 And for prayer, I wonder you ſhould cavil about it,
 when your ſociety ſo much abominates the exerciſe;
 but it ſeems you look on the poſture of the body, more
 then the ſincerity of the heart; and for your Lordly
 commands, ſend them to them that will be command-
 ed by you; if it be a Bull, it is likely ſooner to be bai-
 ted then feared by any, unleſſe your Papiſtical Frater-
 nity, or ſome of *Romes* Society, all which and whom
 we abominate; but, as was the beginning of thy firſt,
 ſo is the end of this thy Query, a lye, in ſaying none of
 Chriſts Miniſters worſhipped ſo.

Quere 14.

Are you wiſer then the *Jewes* was, or ſtricter in your
 profeſſion, or more able to ſearch the Scriptures, or
 are you fuller in your wiſedome and prudence for that
 work, any of you who deny the light of Chriſt? And
 was not they ignorant of the voices of the Prophets,
 though they was read every Sabbath day, and ſo ful-
 filled in condemning him? And are not you in the
 ſame work, as to the word of Chriſt, though you have
 them every firſt day, beating in your Synagogues, and
 haling before Rulers, and think that you doe God the

best service, when you are greatest opposers? And so fulfilling the measure of wickedness, as they did; and how can you escape their end? *Mark 13.9. Acts 13.27. Matth. 24.9. John 16.2,3.* And are not they who are in envy, in *Cain's* way, out of Christ? hath God any respect to their sacrifice, yea, or no?

An Answer to the fourteenth Query.

What the natural wisdom of the *Jewes* was, and how profound; I care not to enquire; and what the strictness of their profession, or rather superstition was, you know best, who so far know, as to imitate their Pharisaical preciseness, not of sacred devotion, but rather secular hypocrisie; but to search the Scriptures, and the Mysteries therein comprised, and for wisdom and prudence to that worke, wee are fuller then they were, though you having eyes see not; for Christ having opened our eyes with the eye-salve of his grace, to pry into the mystery of Gods word, which hath been hid from generations, and from you (I fear) also, but is revealed unto us by faith in him, we can see that he, even Jesus, is the Christ, the Son of the living God, and that in him, and his name onely, is eternal Redemption to be found or preached. and salvation in no other under the Sunne; that he is bodily ascended unto glory, and sitteth at the right hand of God, making intercession for us; and this they could not see, though we see this, and much more by faith in him; and wee can see the way wherein we must run to attain the end of our race, even eternal rest, which neither they, nor you, their successors could, or can see. But since with a parenthesis of nonsense you seem to direct your latter part of his Query, (*To any who deny the light of Christ*) finde them out, and let them answer it, for it concerns not me; and so I have ended my Answer. And if you please, you may begin your progresse to your ghostly father, Pope *Alexander* the 11th. and implore a blessing for

for better fortune in your future undertakings, that so the fruits of your future policy may have more prosperous fruition, that so he may have cause to rejoyce with singing *Te Deum*, when his sheepskin of glorious pretences shall better hide his wolvisli inside, then thus to be unmasked.

Having accomplished what you and others of your Faction so much bawled for, to wit, an Answer to your Queries, I hope I may claim it as a debt, rather then a courtesie, that you also answer what I here propose afresh, that so a discovery of the truth may be further made, and I doubt not but that truth will discover your falshood.

Query I.

WHether your quaking and trembling be not the effects and tokens of those curses, *1 Sam. 14, 15. Deut. 28. 65. Psal. 69. 23.* And whether the Lord hath not given you eyes that you should not see? And whether the god of this world hath not blinded your minds? And whether the Lord hath not given you over to a spirit of delusion to believe lyes? And whether you slumber not in that self-pleasing trance of Security? and whether it be a blessing or a curse, that you know not your sins? and whether Satan drill you not to himselfe with the lure of present perfection? and whether all this be not inflicted on you as judgements for your Apostacy?

Qu. 2. Whether there ought not to be a special distinction made betwixt the dictates of the spirit of God, and the spirit of man? and whether it be not of the latter that proceeds from you, if not worse? and whether you are not in laying it on Christ?

Gal. 1. 2.

Qu. 3. Whether that expression of *Paul*, quoted by you, *That he was an Apostle not of man, nor by man*, was spoke of officiating that Office, as being an Apostle, and therefore a Teacher of Christ, not of man, or the manner of his choice and election to that Office?

or

or is that a warrant to assure any that there can none be Ministers of Christ but who are immediately called and chosen by Christ himselfe, as was *Paul*? and then are not such Apostles of Christ as well as *Paul*? and whether hereby you intend not to claim equal authority with *Paul*, both in your preaching and writing, and so set your selfe free from obedience to any of his Epistles, and injoyne others to observe yours as well as his? and whether we may not smell the Pope in this your practice, as well as in many others? and is not this spiritual pride?

Act. 15. 40

Act. 1. 23.

Tit. 1. 5.

Qu. 4. And since *Paul* chose *Silas*, was not *Paul* a man? or was *Silas* no Minister? and was not *Matthias*, who succeeded *Judas*, chose by man? or was he not an Apostle? or was it by usurpation that *Paul* took unto himselfe that authority to transmit power to others to ordaine Elders in every City? or did he erre when he gave instructions to *Timothy* whom to make Bishops? and whether were they of *Paul* false, or of Christ true Ministers so chosen? and since *Timothy* received the gift of Prophecie by the laying on of the hands of the Presbyter, was that Presbyter a man or no man? if a man, was it not then by man, though not of man? if no man, what then was he? and what hinders that there should not be the same power in man now, the state of man being the same still that it was then?

1 Tim. 4.

14.

Act. 9. 11,

12, 17.

Acts 10.

Act. 8. 26.

Qu. 5. And since you say there is a light in every man and woman that comes into the world, sufficient if minded, to lead out of all the wayes and works of darknesse; is not this a leading to perfection? and if it be so, that there is that in every man which is sufficient; was it not then a needlesse light that the Lord sent? by *Ananias* to *Saul*; by *Peter* to *Cornelius*; by *Philip* to the Eunuch? or was it not that there was no sufficiency in them? And then do you not lye, to say there is in all a sufficiency? or was it that it then was insufficient, although it now is sufficient? and how came it now to be sufficient, more then then it was? or

was

was it not this indeed that God thereby gave them, and us, and all future posterity an evidential example of his manner and way of conversion by the concurrence of two, the ministration of man, and the operation of the spirit? and if so, why doe you resist it? or is not your opposing of it a fighting against God, and a spirit of delusion in you, which calls it selfe Christ? and why was it that *Apollo*, though he was zealous in what he knew, which was onely the baptism of *John*, yet understood nothing of Jesus till he was taught it of *Aquila* and *Priscilla*? is it not an apparent evidence that there is nothing in man to bring him to that knowledge without either an extraordinary inspiration, or an ordinary tuition? Act. 18. 24, 25, 26, 27, 28.

Qu. 6. And if Christ preached the Kingdome of God within unbelievers, as you say he did, what then is the difference between the faithful and the faithlesse, and wherein doth it consist? or is there none? or shall both be saved? if yes, how so? if no, what is the reason, since there is power in all (as you say) why is not the Redemption to all? or is it that the light is sufficient in one, and not in another? or doth God will all to salvation, but some men superwill, and so come to condemnation.

Qu. 7. And whether is your spirit a lying one, which saith the Scriptures are not the words of God, but of men? or *Pauls* spirit, which saith, *Of a truth it is the word of God*; and that what he writ was the commands of the Lord; or is a command consistent of words, or no? if not, of what then doth it consist? or if yes, how can the command be Gods, and the words mans? Speak out plainly in truth according to Scripture, and cease to equivocate sophistically to delude silly souls. 2 Thes. 2. 13. 1 Cor. 14. 37.

Qu. 8. Whether it be any better then hypocrisie, to prate of, and call for Scripture, and yet deny the prerogative of Scripture, that it is not the word of God? and what doe you say unto the commandements, are they

Exo. 20. 1. they the words of God yea or not? if not, what is
 Rom 19. 9 meant by that phrase, *God spake all these words saying*,
 was that God, or was it something else that called it
 selfe God, and was not so? and if they are the words
 of God, why are not other Scriptures the same? and
 how is it that some of you say the word of God cannot
 be contained in ink and paper?

Q. 9. And since you say that Christ only is the word
 of God, I query whether he be meet to be a Teacher
 of others? nay, hath he not need himselfe to learn the
 first principles of Religion, that cannot discern be-
 tween the temporal expressive word of God, and the
 co-essential and co-eternal word with God, for so is
 Christ.

Q. 10. And if that the Law written in every mans
 heart were since *Adams* fall, and now is sufficient to
 teach us what to do & observe, as to sanctity, wherefore
 Rom. 5. 20 then did the Law in the Letter enter on Mount *Sinai*?
 and if you say, that so offences might abound, which
 were not made manifest in the eyes of sinners, this I
 grant; but then how could that Law in mans heart be
 sufficient, if it were in some sort unsufficient, and not
 perfect in every degree to its end? and wherefore af-
 terwards entred the Gospel, the Law of Faith on mount
Sion? and to what end, if not to direct in a new way
 by a Mediator? which neither the Law in mans heart,
 or on Mount *Sinai* could doe; or was it once of such
 force, and is it not the same still? if not, how came it
 to be disannulled?

Q. 11. What be those first principles of the Oracles of
 Heb. 5. 12. God, made mention of by *Paul*, as needful for believers to
 know what the oracles be, whether the Scriptures, or what
 else be the Oracles, or the Principles, how learnt, and after
 what manner, & by what means? or if the Scriptures be the
 Oracles of God, why not the Word of God also? and
 what difference between the oracles and the word? and
 Heb. 6. 1. wherein consistent? and what those principles of the do-
 ctrine of Christ be? whether the same with those of the
 oracles?

wherein different? and wherein congruant? and what the growing up unto perfection is? and when the end? and whether in this life, or in another?

Q.12. What is the Kingdom of God that our Saviour speaks of, *Luke 11.21*, and what that Kingdom, *Mat. 11*. how did it suffer violence? by whom? and after what manner?

Q.13. What is that Election? what that Ordination? what that Adoption? and what that drawing so oftentimes spoken of in Scripture? and who they be that are capable of it here? and after what manner administered? and make out your judgement herein by plaine Scripture.

Matth. 24. 22, 24.
Rom. 9. 11.
& 11. 15.
Tit. 1. 1.
1 Pet. 2. 10
Act. 10. 24.
& 13. 48.
Jude 4.
Rom. 8. 5,
23.
Gal. 4. 5.
Eph. 1. 5.
Joh. 6. 44.

Q.14. And since I have proved Scriptures may be expounded, why not a verse, or a chapter, or more or less? and since it ought to be divided, can there be any division without parts? if so, prove it; if not, why may it not be distinguished under the names of Doctrines, Reasons, Uses, and the like, as well as to goe without name? or doe you resist it, because the Scriptures allowes it?

Q.15. And since you seem to exhort that none ought to begin or conclude their speech in Preaching, till the spirit move them thereunto by irresistable motions; did ever the gift of the Spirit exclude prudent reasons so much, as to set mens tongues so on going, as that they had no power to stop them? and is not your tongue oyled with a spirit of confused delusion?

Q.16. Whether it extend not unto, or come within the limits of the blasphemy against the holy Ghost, to cry down that which he hath set up, and to belch forth lyes, slanders, heresies, false doctrines, and perhaps blasphemy, and yet to lay all on this spirit? or what is that sinne which is unpardonable?

Q.17. Are not the Ministers you now cry down, the same that Rome would destroy? and with you, say they are false Teachers, and not true Ministry? and were not the holy Martyrs as *Theodorus* and *Ignatius*, &c. and in *Q. Maries* dayes, *Cranmer*, *Latimer*, *Hoper*, *Ridley*, *Farrar*, *Brad-*

Jord, Philpot, Saunders, Glover, Taylor, and many others of the same profession? or wherein did they differ? or were they false Ministers, and so died as evil doers? and were they not called Masters, took tithes, and preached upon Texts, and in Pulpits? and doe not you justify their murders, in condemning their cause, and so joyn with their persecuters, and condemn those afresh? and is not the spirit in you a truth-opposing and Rome-upholding one?

Q. 18. Is Baptism and the Supper Sacraments, yea or no? or whether there can be any Sacrament without some outward signe? or whether a Sacrament is consistent in words? or an Element? or of the one? or of the other? or of both? or of neither? and how there can be any Sacrament without an Element? speak plainly to the purpose.

Q. 19. And since you say I am damned, where is that pious charity spoken of by *Paul, 1 Cor. 13.* or is it to be owned by, and practised of a Christian, yea or not? if yea, after what sort, and in what measure, and why do not you use it? if no, when was it made void? and whether it be the spirit of Christ, or of something that calls it selfe Christ, that saith, *Judge not, lest ye are judged?* or of Satan, which seeketh to drive men into desperation without cause? as thou art damned; when, and at what time were you made privy unto Gods determinate will, to know that I am damned? or to his secrets? that I believe not? or saours not this of a diabolical, censorious envious spirit in you? and how comes it to passe that I must believe *James Naylor*, and then be faithfull? and though I believe in Christ, yet be faithlesse? is there more objects of faith then one in unity? and what be the degrees? and what the effects? & what the grounds of a saving and sanctifying faith? and how known?

Q. 20. Whether the power that worketh in you, and in the rest of your quaking Fraternity, be divine, or diabolical? if divine, prove it by Scripture; or may we not know the Tree Antichrist by its fruits, heresies in you?

if diabolical, then cease (like *Simon Magus*) to seem to be some great one, to draw disciples after you, and resist this spirit in your self; better repent, then perish.

Q. 21. Whether it be by the spirit of Satan, or the power of God, say you, that worketh by charms, whereby some of your Proselytes have been possessed with devils, as *Gilpin*, *Mary White*, and others? and whether *Peter*, or *Simon Magus* be the Apostle of Christ? or whether it be the work of the spirit of God, to inspire with the holy Ghost, or with Satan? and hereby let us know whether you be Saints and Conterers? make it out upon a Gospel account.

Q. 22. And since you so much rail against superiority & dignities, when as the very Angels in heaven bring no railing accusations against them? and wherefore did our Saviour speak against being called Masters, and upon what occasion? and why may not Ministers be called Masters as well as Rulers? and what is the difference between a Master and a Ruler? and is the title of Ministers of Christ, the Stewards of the Mysteries of God, Embassadors of Reconciliation, Bishops, Overseers, inferior to the word Master? did *Paul* transgress? or was he no Minister, because he called himself a wife Master-builder? or did the holy Ghost erre when he called teachers Masters of Assemblies? or did the spirit erre when it commends *Sarah* for calling *Abraham* Lord? or *Paul*, who called *Festus* most noble *Festus*, and *Agrippa*, O King *Agrippa*? did not *Paul* and *Silas* own the title Sirs from the Gaoler? or doe you not stumble at a straw, and run over a mountain? and see a mote in anothers eye, but not a beam in yours?

Q. 23. Did not your spirit speak in *Corah*, *Dathan*, *Aviram*, and their adherents? and did not they raile against their Ministers? y^e take too much upon you; and say not you the same in effect? and said not they, all the Congregation is holy, and so themselves in their own eyes? and you say you are pure; said not they *The Lord is among us*? and so say you, *The Lord Christ*

2 Pet. 2.

10, 11.

Heb. 13. 7,

17

1 Cor. 4. 1

Tit. 1. 7,

11 Tim. 3:

Cor. 3. 10

Act. 14. 15.

Eccl. 12. 11

1 Pet. 3. 6,

Act. 20. 25

Act. 26. 2,

27.

Act. 16. 30

Num. 16. 3

2 John 9. *As within me; and is not the same spirit in you, that was in Diotrephes, who rejected the Epistles of the Apostles? And did ever any more presumptuously boast of, and yet act more contrary unto the Spirit of God? or did ever any generation shew such audacious arrogant impudence, in opposing the Doctrine for which Martyrs & holy men of God have spent their blood for the testimony thereof, and yet take unto themselves the justice of their cause for a defence of their baseness? and is not this spiritual presumption, if not abomination?*

Q. 24. *Is a lye the fruit of an infallible, or a fallible spirit? and may not a true Church erre, and so be fallible; or may it erre, and yet still be infallible? or is pretence of infallibility an assurance that that Church so pretending it is a true Church? or did any of the Apostles boast of infallibility, as do you? or are you more infallible then they were? And if you have the same spirit, why then what hinders that you doe not the same miracles? is it that the spirit is now lesse able then it was then? and so is not the spirit fallible? or is it not rather that there is in you a deceivable spirit that calls it selfe infallible? and did ever any besides your selfe and the Church of Rome your Founders, stand upon so presumptuous a score of infallibility, and yet acted with more fallibility in doctrine and opinion? and is it not hellish darkness in you, and them that call it selfe pure light.*

J. DEACON.

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